Assalamu alaikum readers !

We have always been witnessing the fact that the fanatics who are running the website called " Systemoflife.com " are all time forgerers and decieviers .
Like always their illiteracy ,lies and deceptions are exposed , here is yet another example for it.
There is a section in this website named as " Islamic question answers with hafiz zubayr ali zaee"

Link :

http://www.systemoflife.com/articles/general/2000057-33-islamic-question-answers-with-hafiz-zubayr-ali-zaee#Question%20#3

In this link we can see :


Question #4: Are Qur`anic Amulets permissible?

Zubayr `Ali Zaee: With regards to Qur`anic amulets then no such evidence is found from the Prophet (peace and blessings be upon him) or the Sahaaba (radhiallahu anhum) but some narrations can be found from Taba`een and Taba` Taba`een and there is a difference of opinion among the salaf on this subject. We don't declare (purely) Quranic amulets as Shirk or Kufr but we say that it should be abstained from and if someone makes use of (pure) Qur`anic amulets then we won't issue such fatwas (of Shirq and Kufr) against him.[9]

9. A point to be noted here for this question as well the previous question is that the topic of Amulets both Islamic (du`as from Qur`an and sunnah) as well as Non Islamic has been discussed along with the narrations that prohibit it and permit it here: http://the-finalrevelation.blogspot.in/2012/07/taweez-shirq.html . In this research paper we have enlisted the ruling on wearing amulets and have refuted the weak narrations some bring in their defense. The opinion of many scholars has been discussed in the same article , the conclusion for which is that Non Islamic amuelts are Shirq and Kufr and Islamic amulets are not permissible or Haraam . Please go through this article for more benefit In sha Allah. Another point to keep in mind is that Islamic amulets or pure Qur`anic amulets here refers to those amulets which do not have even a single word, gesture, symbol, sign apart from what is exactly found in the Qur`an and sunnah. A single symbol or gesture or text inserted along with the Qur`anic text or line make this a shirqiyyah amulet.

Here their Shaykh has clearly said that , use of Quranic amulets **is not Shirk and Kufr .**
But since Anti-ahlussunnah group have always been declaring it to be Shirk ,Haram etc.. they cannot digest this Qawl of their own Shaykh ! And as a correction of their Shaykh they added a footnote to his statement and wrote this :

9. A point to be noted here for this question as well the previous question is that the topic of Amulets both Islamic (du`as from Qur`an and sunnah) as well as Non Islamic has been discussed along with the narrations that prohibit it and permit it here: http://the-finalrevelation.blogspot.in/2012/07/taweez-shirq.html . In this **research paper** we have enlisted the ruling on wearing amulets **and have refuted the weak narrations some bring in their defense**. The **opinion of many scholars** has been discussed in the same article , the conclusion for which is that Non Islamic amuelts are Shirq and Kufr and **Islamic amulets are not permissible or Haraam . Please go through this article for more benefit In sha Allah**. Another point to keep in mind is that Islamic amulets or pure Qur`anic amulets here refers to those amulets which do not have even a single word, gesture, symbol, sign apart from what is exactly found in the Qur`an and sunnah. A single symbol or gesture or text inserted along with the

Qur`anic text or line make this a shirqiyyah amulet.

- End Quote –

Note down their underlined claims carefully and we shall see how truthful they are in their claims.But before going further into analysis of their given link (research paper as they claimed) :

http://the-finalrevelation.blogspot.in/2012/07/taweez-shirq.html

We would like to ask , why did they even publish this statement of their Shaykh(Zubayr) at first place, when they themselves donot agree with it ? Their Shaykh didn't even gave any hint of Quranic Amulets being ***Haram,*** Yet these devotees of him had an audacity to add the footnote calling it to be " Haram " .
And in the link we can se " taweez-shirq " which gives and impression that their aim is to call Taweez as shirq (k) .

Anyways , let us listen to their plead of visiting and reading their research paper and see if we can find **more benefit** as they claimed :

Their article begins with this Title :

TAWEEZ (Amulets) - QURANIC OR NON QURANIC BOTH ARE HARAAM

What is an amulet (taweez): Its Definition?

Defination 1 - An ornament or a small piece of jewelry/ cloth (containing inscriptions or words) thought to give protection against evil, danger, or disease

Defination 2 - a trinket or a piece of jewelry or a cloth or sea shells and other form of ornaments and objects usually hung about the neck, arm, thigh etc and thought to be a protection against evil or disease and etc (varys according to belief and usage)

Our Comment :

From where did they even get this definition while talking about " Quranic Amulets " ?
Since when the Ornament/Jewellery and **Sea shells** are called as Quranic Amulets ?
So first they need to fix their co-ordinates that which Amulet they are talking about and which definition they should provide in context ,instead of deviating from topic and running towards general definitions which by no means can be called as " Quranic Taweez " .
[Also they sould learn that the words are " Definition " and " Jewellery "]

So their beginning itself is based on unclear mind and illiteracy .

Now we shall analyse the Ahadith mentioned under the topic called :

WHAT DOES THE PROPHET (S.A.W) HAVE TO SAY ABOUT TAWEEDH

It was narrated that 'Abd-Allaah ibn Mas'ood (may Allaah be pleased with him) said: I heard the Messenger of Allaah (blessings and peace of Allaah be upon him) say: "Ruqyah, amulets (taweedh) and love charms (spells/etc) are shirk."

[Ref: Narrated by Abu Dawood (3883) and Ibn Majaah (3530): classed as saheeh]

Our Comment :

This is the complete narration :

Narrated Abdullah ibn Mas'ud:
Zaynab, the wife of Abdullah ibn Mas'ud, told that Abdullah said: I heard the Messenger of Allah (ﷺ) saying: spells(Ruqya), (Tamaim) and love-charms (of magic to create love in husband towards his wife) are polytheism.
[إِنَّ الرُّقَى وَالتَّمَائِمَ وَالتِّوَلَةَ شِرْكٌ]
I asked: Why do you say this? I swear by Allah, when my eye was discharging I used to go to so-and-so, the Jew, who applied a spell to me. When he applied the spell to me, it calmed down. Abdullah said:
That was just the work of the Devil who was picking it with his hand, and when he uttered the spell on it, he desisted. All you need to do is to say as the Messenger of Allah (ﷺ) used to say: Remove the harm, O Lord of men, and heal. Thou art the Healer. There is no remedy but Thine which leaves no disease behind. [Sunan Abu Dawud]

- **Note** that the word in the hadees is Tamaim (التَّمَائِمَ) and the scholars have clearly mentioned that this Tamimah doesn’t refer to ‘Quranic Taweedh’ .This is the deception of writer that he called it as “ Taweedh” . Let us see what scholars have said regarding this prohibited Tamimah :

- Imam Baihaqi writes about this Hadith of Ibn Mas’ood :

فَإِنَّمَا أَرَادُوا، وَاللَّهُ أَعْلَمُ، مَا كَانَ مِنَ الرُّقَى وَالتَّمَائِمِ بِغَيْرِ لِسَانِ الْعَرَبِيَّةِ مِمَّا لَا يُدْرَى مَا هُوَ

“ By this he(Ibn Mas’ood) meant , Those Ruqyah and Tamaim which are in Non-Arabic Language or those whose meaning is not known ”

[Sunan al Saghir , 4/74 # 3100]

- Imam Baghawi writes :

قال عطاء: لا يعد من التمائم ما يكتب من القرآن

Ata (tabaii) said : “That is not (to be called) Tamaim in which (something) from Quran is written”

[Baghawi, Sharh us Sunnah , 12 / 158]

- Imam Abu Mansoor al Azhari(d.370 A.H) writes :

وَفِي حَدِيث ابْن مَسْعُود: إنَّ التَّمائمَ والرُّقى والتِّوَلةَ من الشّرك.

قلت: التَّمائم واحدتها تميمةٌ وَهِي خَرَزَات كَانَت الْأَعْرَاب يُعلقونها على أَوْلَادهم يَتَّقون بهَا النَّفْس والعَيْن بزعمهم، وَهُوَ بَاطِل،

“ And it is in the Hadith of Ibn Mas’ood that ‘ Tamaim,Ruqya and Tawalah are from Shirk. I say , ‘ Al-Tamaim ,whose singular is Tameemah are the **beads** which Arabs used to hang on their children for protection from fear or affect of (evil) eye . These were batil’ ”.

[Tahdhib ul Lughat ,14/184]

قَالَ الْأَزْهَرِيُّ التَّمَائِمُ وَاحِدُهَا تَمِيمَةٌ وَهِيَ خَرَزَاتٌ كَانَ الْأَعْرَابُ يُعَلِّقُونَهَا عَلَى أَوْلَادِهِمْ يَتَّقُونَ بِهَا النَّفْسَ أَيْ الْعَيْنَ بِزَعْمِهِمْ وَهُوَ بَاطِلٌ وَلِهَذَا قَالَ - عَلَيْهِ السَّلَامُ - «مَنْ عَلَّقَ تَمِيمَةً فَقَدْ أَشْرَكَ»

" Al-Tamaim ,whose singular is Tameemah are the beads which Arabs used to hang on their children for protection from fear or affect of (evil) eye . These were batil for which Prophet(peace be upon him) said , " whoever hangs tameemah has done shirk " .

[Imam al Mutaraz'i ,Al Mughrib ,1/61,62]

- Imam Ibn Qutaiba al daynuri (d.276 A.H) said :

وَبَعض النَّاس يتَوَهَّم أَن المعاذات هِيَ التمائم وَيَقُول فِي قَول عبد الله إِن التمائم والرقى والتولة من الشّرك والرقى الْمَكْرُوهَة مَا كَانَ بِغَيْر لِسَان الْعَرَبيَّة وَلَيْسَ كَذَلِك إِنَّمَا التميمة الخرز وَلَا بَأْس بالمعاذات إِذا كتب فِيهَا الْقُرْآن وَأَسْمَاء الله عز وَجل

Some people have misunderstanding(Wahm) that Tamaim are Mu'aazat as in the saying of Abdullah Ibn Masood that, 'Tamaim ,Ruqyah and Tawala are from Shirk'.
Those Ruqyah are disliked(Makrooh) which are in Non-Arabic language .
And this is not correct [to term Mu'aazat as Tamaim] (as) Tameemah is a bead ,**Whereas there is no problem with Mu'aazat in which (something from) Quran or the names of Allah azzawajal are written** " .

[Ibn Qutaibah ,Gharib ul Hadees,1/451 & Imam al Mutaraz'i , in Al Mughrib ,1/62]

- Imam Ibn Jawzi writes :

فِي الحَدِيث أَن التمائم من الشّرك وَهِي خَرَزَات كَانَت الْعَرَب تعلقهَا عَلَى الصّبيان يَتَّقُونَ بهَا الْعين بزعمهم فَلَمَّا أَرَادوا دفع الْمَقَادِير بذلك كَانَ شركا

" (That which is) In Hadees that Tamaim is from Shirk ,are those **beads** which Arabs used to hang on their children to prevent from Fear and evil eye ,and by that they thought ,it would eliminate (that calamity which is in) Destiny [i,e change the taqdeer] and this was Shirk " . **[Ibn Jawzi , Gharib ul Hadees ,1/112]**

- **Imam Ibn Atheer al Jazari** writes :

وَفِي حَدِيثِ عَبْدِ اللّٰهِ رَضِيَ اللّٰهُ عَنْهُ «التَّمَائِمُ والرُّقَى مِنَ الشِّرْك» التَّمَائِمُ جَمْعُ تَمِيمَة، وَهِيَ خَرَزات كَانَتِ الْعَرَبُ تُعلّقها عَلَى أَوْلَادِهِمْ يَتَّقُون بِهَا الْعَيْنَ فِي زعْمِهِم، فأبْطلها الْإِسْلَامُ

" In the Hadith of Abdullah(ibn masood) , ' Tamaim and Ruqyah are from Shirk '. The Tamaim whose plural is Tameemah are the <u>beads</u> which Arabs used to hang upon their children as prevention from Fear and evil eye .,Islam declared them as False (batil) "

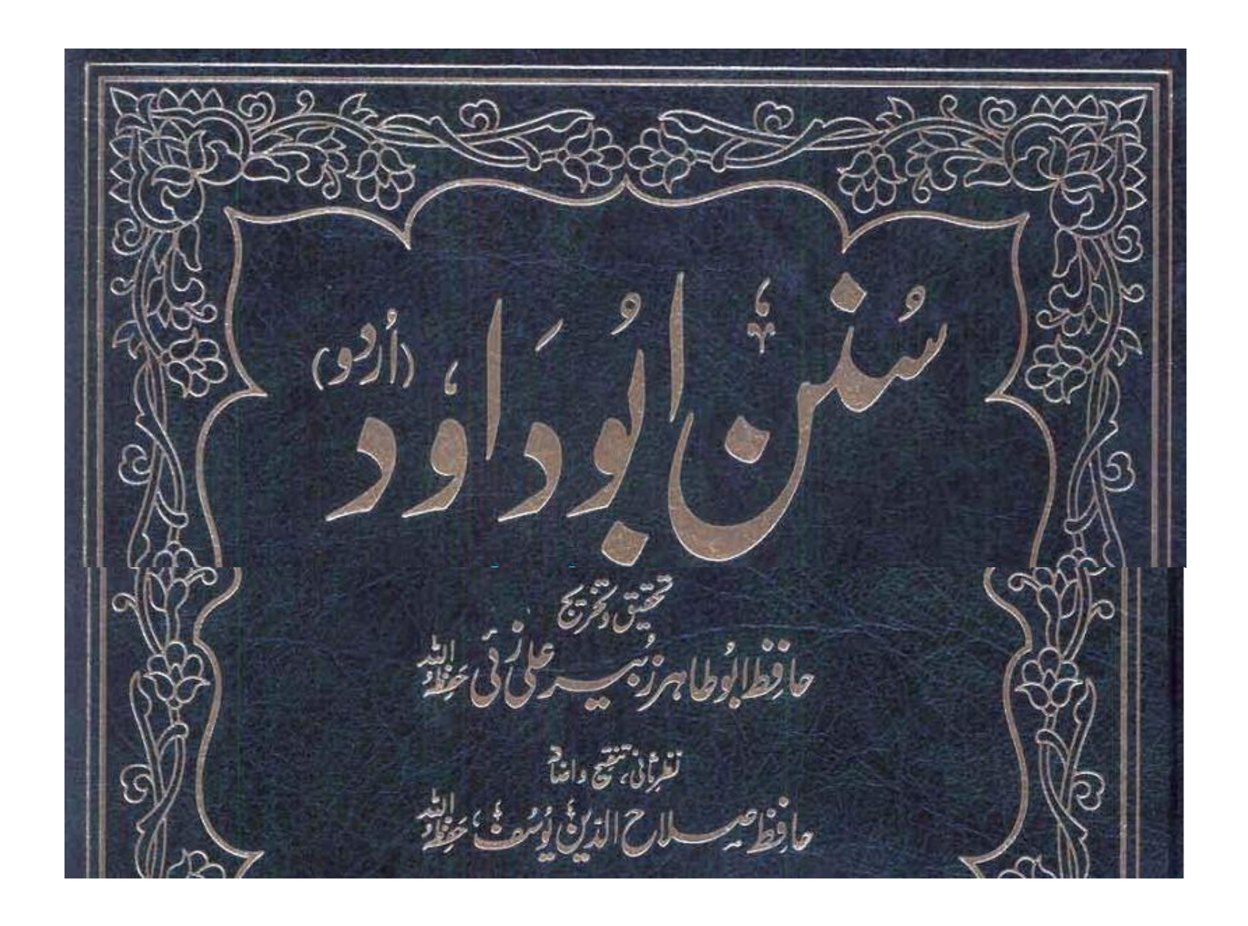
[Ibn Atheer ,Al Niyaha ,1/197]

This fact is also mentioned in **<u>Sunan Abu Dawud with Tahqeeq &Takhreej of Zubair Ali Zai</u>** ,under this Hadith :(Brief meaning) :**To term ,Those Taweedhat(amulets) which are based on Quranic Verses and Masnoona Supplications as Tamima is insult and Zulm to Quran and Sunnah .**

۲۷-**کتاب الطب** تعویذ گنڈوں سے متعلق احکام ومسائل

تميمة: وهي خرزات كانت العرب تعلّقها على أولادهم يتقون بها العين في زعمهم] (النهاية لابن الأثير' ج:ا) ''یعنی وہ منکے جو عرب لوگ اپنے بچوں کو نظر بد سے بچانے کے لیے پہناتے تھے تمیمہ اور تمائم کہلاتے ہیں۔'' اس معنی میں وہ کوڑیاں' منکے' پتھر' لوہا' چھلے' انگوٹھیاں' لکڑی اور دھاگے وغیرہ سب چیزیں شامل ہیں جو جاہل لوگ بغرض علاج پہنتے پہناتے ہیں۔ اس میں وہ تعویذات بھی آتے ہیں جو کفریہ' شرکیہ اور غیر شرعی تحریروں پر مشتمل ہوں' لیکن ایسے تعویذات جو آیات قرآنیہ اور مسنون دعاؤں پر مشتمل ہوں انہیں ''تمیمہ'' کہنا قرآن وسنت کی ہتک ہے۔ اس پاکیزہ کلام کو یہ برا نام دینا ناروا غلو ہے۔ اس میں شبہ نہیں کہ قرآن کریم یا دعائیں لکھ کر لٹکانا رسول اللہ ﷺ سے کسی طرح ثابت نہیں حالانکہ اس دور میں کاغذ' قلم' سیاہی اور کاتب بھی مہیا تھے اور مریض بھی رسول اللہ ﷺ کی خدمت میں آتے تھے مگر آپ نے کبھی کسی کو یہ طریقہ علاج ارشاد نہیں فرمایا۔ آپ نے انہیں دم کیا یا مختلف اذکار بتائے یا کوئی مادی علاج تجویز فرما دیا۔ آیات یا دعاؤں کو بطور تعویذ لٹکانا بعد کی بات اور اختلافی مسئلہ ہے۔ (ابن قیم: الطب النبوی' الرقیة) علمائے سنت کا ایک گروہ اس کا قائل و فاعل رہا ہے اور دوسرا انکاری۔ (ملاحظہ ہو آئندہ حدیث ۳۸۹۳) علمائے راسخین کی اور ہماری ترجیح یہی ہے کہ اس سے احتراز کیا جائے۔ مگر کلام اللہ یا مسنون دعاؤں کو ''تمیمہ'' جیسا برا نام دینا بہت بڑا ظلم ہے۔ ③ [تِوَلَة] محبت کے ٹوٹکے تعویذ اور گنڈے جادو کی قسم ہیں اور شرک ہیں۔ ④ حضرت عبداللہ بن مسعود ؓ کی بات سے یہ بھی پتہ چلتا ہے کہ شرکیہ و کفریہ طریقوں سے لوگوں کو جو فائدہ ہوتا ہے وہ درحقیقت شیطانی اثر ہوتا ہے۔ ⑤ واجب ہے کہ ہر مسلمان ایمان و یقین کے ساتھ مسنون اعمال اختیار کرے اور یقین رکھے کہ جلد یا بدیر شفا ہو جائے گی۔ اگر نہ ہو تو دقت نظر سے اپنا جائزہ لے کہ دعا قبول نہ ہونے کا کیا سبب ہے اور پھر صبر سے بھی کام لے اور اللہ کے ہاں اجر اور رفع درجات کا امیدوار رہے۔





So now it is clear that All those Ahadees which prohibits " Tamaim " and declares it to be shirk ***are not the Quranic Taweedh*** . This would be a great injustice and deception to refer those Tamaim as Quranic Taweedh .

And moreover this Hadith also counts " Ruqyah " under Shirk . Where as Ruqyah is Sunnah of Prophet(peace be upon him) himself and his Sahaba and there is Ijma on its permissibilty. See :
http://www.sunnah.com/urn/517070

http://www.sunnah.com/bukhari/76/56

http://www.sunnah.com/urn/1336590

http://www.sunnah.com/muslim/39/71

http://www.sunnah.com/muslim/39/83

http://www.sunnah.com/abudawud/29/34

http://www.sunnah.com/urn/721900

http://www.sunnah.com/bukhari/76/61

So which Ruqyah will these fanatics refer to in this Hadith ?
The Ruqyah declared as shirk in the hadith is no doubt ,Non-Islamic Ruqyah and hence the Tamaim too .

Also see the following Hadith(scan from Sunan Abu Dawud) :

The Book Of Medicine **319** **أَوَّلُ كِتَابِ الطِّبِّ**

3886. It was narrated that 'Awf bin Mālik said: "We used to do *Ruqyah* during the *Jāhiliyyah*, and we said: 'O Messenger of Allāh, what do you think of that?' He said: 'Tell me your *Ruqyah*. There is nothing wrong with a *Ruqyah* that does not involve Shirk.'" (*Saḥīḥ*)

٣٨٨٦ - حَدَّثَنَا أَحْمَدُ بنُ صَالِحٍ: حَدَّثَنَا ابنُ وَهْبٍ: أخبرني مُعَاوِيَةُ عن عَبْدِ الرَّحْمٰنِ ابنِ جُبَيْرٍ، عن أبِيهِ، عن عَوْفِ بنِ مَالِكٍ قالَ: كُنَّا نَرْقِي في الْجَاهِلِيَّةِ فَقُلْنَا يَارَسُولَ الله! كَيْفَ تَرَى في ذٰلِكَ فَقَالَ: «اعْرِضُوا عَلَيَّ رُقَاكُمْ لَا بَأْسَ بِالرُّقَى مَا لَمْ تَكُنْ شِرْكًا».

تخريج: أخرجه مسلم، السلام، باب: لا بأس بالرقى ما لم يكن فيه شرك، ح:٢٢٠٠ من حديث عبد الله بن وهب به.

This clears that , Like there were Ruqyahs of Jahiliyyah(of Shirk) same way there were Tamaim .
Which in Islam, were termed as Shirk alongwith those Ruqyahs .

Then After mentioning 2 Ahadith ,once again this same narration is presented ,and this time they added a note saying :

Note : In this hadith the sahaba said all you had to do was say the dua and not wear the dua.

We Say :

If this is all they wanted to deduce from this Hadith then they could have said it when they presented this Hadith in beginning . What is the point is re-posting this Hadith and adding their note ?
Indeed the Sahabi said to, ' say the dua ' but when did he say **"and not wear the dua."**
As they added this ? How on earth does it proves the prohibition of wearing a Quranic Amulet ?

Ibn Masud (r.a) was referring to one particular incident and it was related to “Ruqya” **practiced by a Jew**. So he was refuting that act of Jew i.e non permissible Ruqya and spells by mentioning the Sunnah way of Ruqyah .

<u>Proof of one method of a thing is the not a proof for impermissibilty of other method .</u>

If we go by this lame logic of their note then , If someone says “ I go to office by bike ” then we should add a note to this line and write

Note : He said he goes to office by bike, not by car . So going to office by Car is considered haram by him .

Now Their 2nd Proof

It was narrated that ‘Uqbah ibn ‘Aamir said: I heard the Messenger of Allaah (peace and blessings of Allaah be upon him) say: “Whoever wears an amulet, may Allaah not fulfil his need, and whoever wears a sea-shell, may Allaah not give him peace.”

[Ref: Narrated by Ahmad, 16951]

Our Comment :

مَنْ تَعَلَّقَ تَمِيمَةً، فَلَا أَتَمَّ اللَّهُ لَهُ، وَمَنْ تَعَلَّقَ وَدَعَةً، فَلَا وَدَعَ اللَّهُ لَهُ

This Hadith too talks about ‘Tameemah’ and it has already been discussed about it. Its being mentioned alongwith Sea-shell is enough to understand that which amulet is mentioned in Hadith .

Imam Manawi writes under the Sharh of this Hadith :

قال ابن حجر كغيره: محل ما ذكر في هذا الخبر وما قبله تعليق ما ليس فيه قرآن ونحوه أما ما فيه ذكر الله فلا نهي عنه فإنه إنما جعل للتبرك والتعوذ بأسمائه وذكره

Ibn Hajar have said : “ What is mentioned in this (hadith) and in the previous one (of prophet not accepting bayah of a man) ,is about prohibition of hanging those (amulets) in which there is no Quran .And those in which there is (form of) Allah’s Zikr there is no prohibiton for it .As Blessings and refuge should be seeked with his(Allah’s) names and his Zikr ”

[Faydh ul Qadir , 6/181 # 8858]

* Though this Hadith is Hasan , Albani has graded it weak , See :
Da'eef Jaami al Saghir by Albani, # 5703

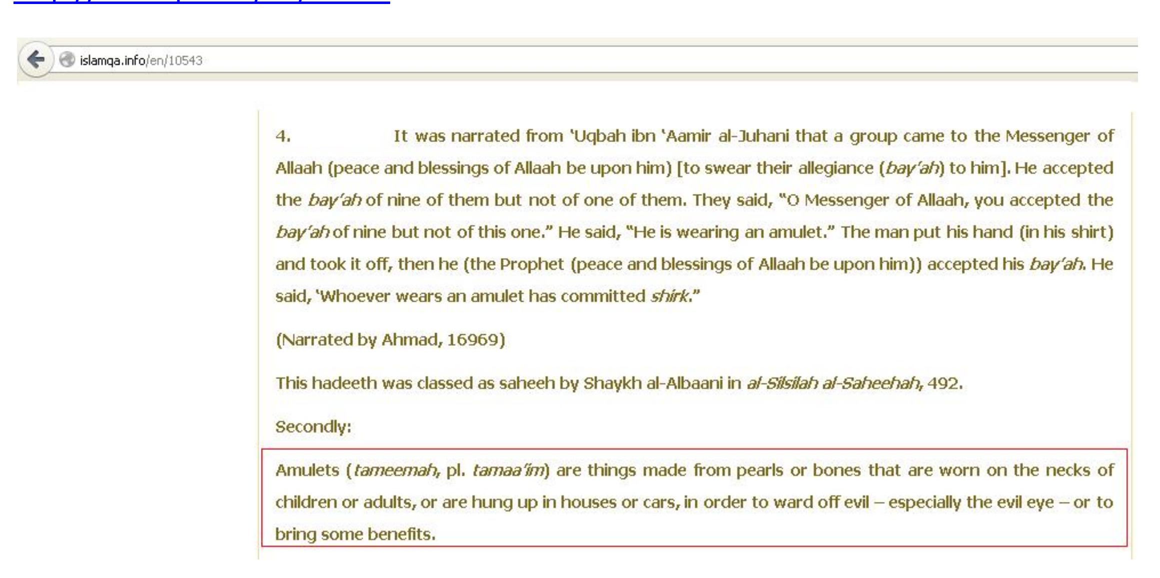
Their 3rd Proof

It was narrated from 'Uqbah ibn 'Aamir al-Juhani that A group came to the Messenger of Allaah (SAWW) [to swear their allegiance (bay'ah) to him]. He accepted the bay'ah of nine of them but not of one of them. They said, "O Messenger of Allaah, you accepted the bay'ah of nine but not of this one." He said, "He is wearing an amulet." The man put his hand (in his shirt) and took it off, then he (the Prophet (peace and blessings of Allaah be upon him)) accepted his bay'ah. He said, 'Whoever wears an amulet has committed shirk."

[Ref: Narrated by Ahmad, 16969]

Our comment :

Lets see what has been mentioned after quoting this Hadith at :
http://islamqa.info/en/10543



4. It was narrated from 'Uqbah ibn 'Aamir al-Juhani that a group came to the Messenger of Allaah (peace and blessings of Allaah be upon him) [to swear their allegiance (*bay'ah*) to him]. He accepted the *bay'ah* of nine of them but not of one of them. They said, "O Messenger of Allaah, you accepted the *bay'ah* of nine but not of this one." He said, "He is wearing an amulet." The man put his hand (in his shirt) and took it off, then he (the Prophet (peace and blessings of Allaah be upon him)) accepted his *bay'ah*. He said, 'Whoever wears an amulet has committed *shirk*."

(Narrated by Ahmad, 16969)

This hadeeth was classed as saheeh by Shaykh al-Albaani in *al-Silsilah al-Saheehah*, 492.

Secondly:

Amulets (*tameemah*, pl. *tamaa'im*) are things made from pearls or bones that are worn on the necks of children or adults, or are hung up in houses or cars, in order to ward off evil – especially the evil eye – or to bring some benefits.

" Amulets (*tameemah*, pl. *tamaa'im*) are things made from pearls or bones that are worn on the necks of children or adults, or are hung up in houses or cars, in order to ward off evil – especially the evil eye – or to bring some benefits " .

- End Quote -

- Do Pearls and bones implies for Quranic Tawiz ?
- And this can be understood from the text of the Hadith itself,
- The man who was wearing the tamimah was giving bayah which means he was new in Islam.So how he could have worn Tawidh containing Quranic verses ?

- And the words in Hadith are "فَقَطَعَهَا" "he broke it (into pieces) " .

- Can a Tawidh (with quranic verses written on paper,and enclosed in a cover) , be broken (into pieces) ?
- And further, if it was a tawidh containing Quranic verses, How could have Prophet(peace be upon him) let him show such a disrespect to it (disrecpect by breaking it) ?
So the tamimah which that man was wearing was without doubt a pearl,mollusc or bone.

Their 4th Proof :

'Eesa ibn Hamzah said: "I entered upon 'Abd-Allaah ibn 'Akeem and his face was red due to high fever. I said, 'Why don't you hang up an amulet?' He said, 'We seek refuge with Allaah from that. The Messenger of Allaah (SAWW) said: "Whoever hangs up anything (like taweedh for protection) will be entrusted (left) to its care..."

Our Comment :

- This Narration is Weak !
- Imam Tirmizi says right after this Hadith :

وَحَدِيثُ عَبْدِ اللَّهِ بْنِ عُكَيْمٍ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، وَعَبْدُ اللَّهِ بْنُ عُكَيْمٍ لَمْ يَسْمَعْ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

"We donot know this Hadith of Abdullah bin Ukaym except through Muhammad bin Abdur Rahman bin Abi Laila .And Abdullah bin Ukaym did not hear from Prophet(peace be upon him) ."

- Imam Ibn Hajar al Asqalani also graded it to be " Mursal " in Ithaf al Muhara ,8/260 # 9336 and the Munkireen consider the mursal to be an Unacceptable Weak .

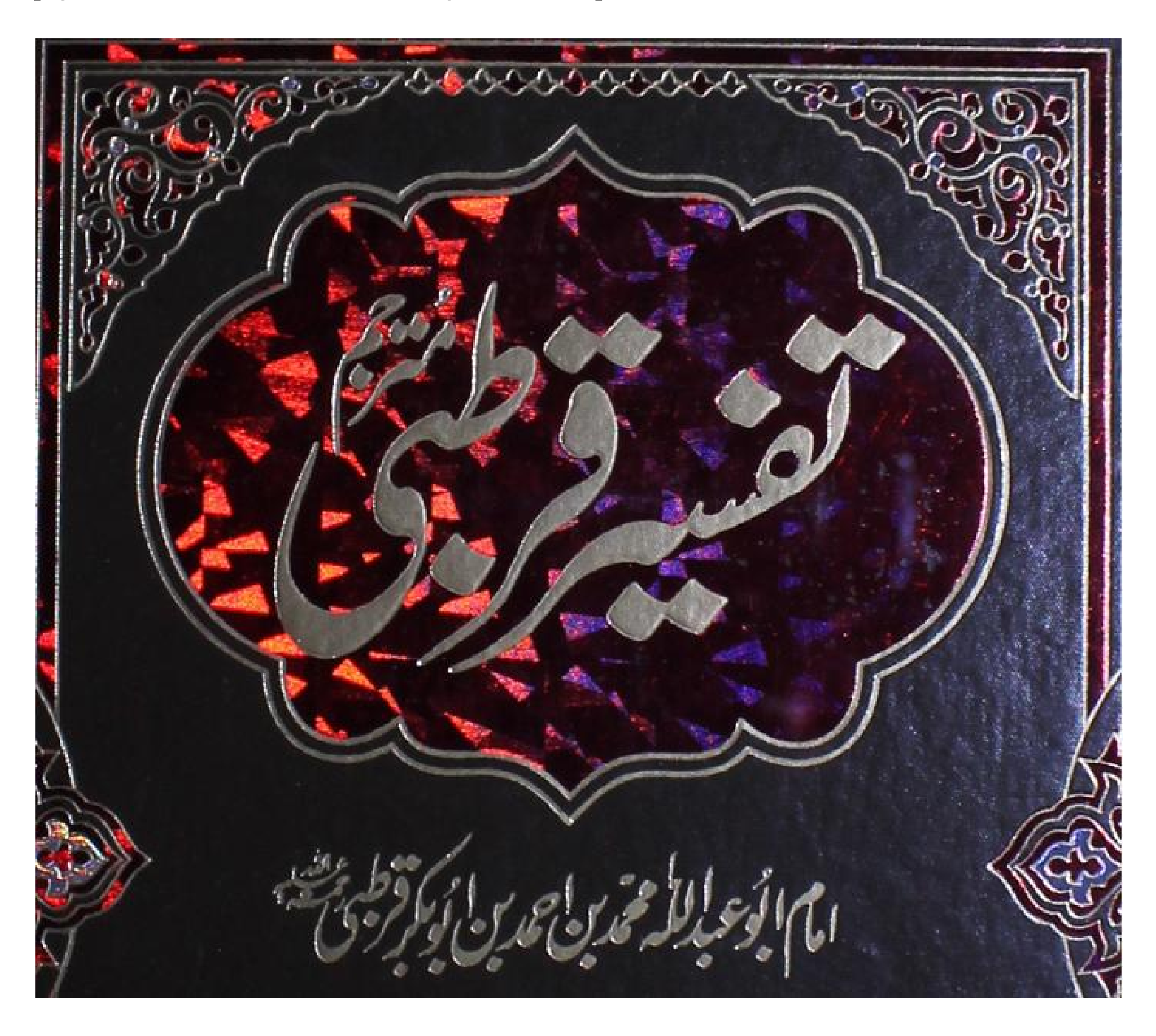
- Muhammad bin Abdur Rahman bin Abi Layla is weak and his narrations are not accepted according to the owners of Systemoflife website . As they said while rejecting a narration of Tark e Rafayadain from Ibn Umar .

- Here is what the **Great Mufassir Imam Qurtabi** said beautifully about :

“Whoever hangs up anything (like taweedh for protection) will be entrusted (left) to it ”

وَمَا رُوِيَ عَنِ ابْنِ مَسْعُودٍ يَجُوزُ أَنْ يُرِيدَ بِمَا كُرِهَ تعليقه غير القرآن أشياء مأخوذة عن العراقيين وَالْكُهَّانِ، إِذْ الِاسْتِشْفَاءُ بِالْقُرْآنِ مُعَلَّقًا وَغَيْرَ مُعَلَّقٍ لَا يَكُونُ شِرْكًا، وَقَوْلُهُ عَلَيْهِ السَّلَامُ: "مَنْ عَلَّقَ شَيْئًا وُكِلَ إِلَيْهِ" فَمَنْ عَلَّقَ الْقُرْآنَ يَنْبَغِي أَنْ يَتَوَلَّاهُ اللَّهُ وَلَا يَكِلَهُ إِلَى غَيْرِهِ، لِأَنَّهُ تَعَالَى هُوَ الْمَرْغُوبُ إِلَيْهِ وَالْمُتَوَكَّلُ عليه فى الاستشفاء بالقرآن.

[Qurtabi , Tasfeer Jami al Ahkam il Quran ,10/320]



اور جو حضرت ابن مسعود رضی اللہ عنہ سے روایت ہے اس میں یہ مراد لینا بھی جائز ہے کہ آپ نے قرآن کے سوا ان چیزوں کو لٹکانا ناپسند کیا جو قیافہ شناسوں اور کاہنوں سے لی گئی ہوں، کیونکہ قرآن سے شفا طلب کرنا چاہئے اسے لٹکایا گیا: یا نہ لٹکایا گیا ہو وہ شرک نہیں ہے، اور آپ صلی اللہ علیہ وسلم کا ارشاد: ''جس نے کوئی شے لٹکائی تو اسے اسی کے سپرد کر دیا جائے گا(1)''۔ تو جس نے قرآن گلے میں لٹکا لیا تو چاہئے کہ اللہ تعالیٰ اس کا والی بن جائے اور وہ اسے کسی غیر کے حوالے نہیں کرے گا، کیونکہ اس میں اللہ تعالیٰ کی طرف ہی رغبت رکھی گئی ہے اور قرآن سے شفا طلب کرنے میں اسی پر توکل کیا گیا ہے۔

" And that which is narrated from Ibn Mas'ood (r.a) then its meaning can be taken as , that ***he disliked the hanging of those which are other than Quran , taken from soothsayers and fortunetellers .***Because the cure should be seeked from Quran ,***whether it is hung upon or not it is not shirk !*** . And Prophet (peace be upon him) has said , " **Whoever hangs up anything will be entrusted (left) to it** ". So whoever hangs (from) the Quran then indeed Allah will be his protector and he will not leave him to anyone else because by doing this(hanging from quran) The inclination is towards Allah only and in seeking cure from Quran, Tawakkul(reliance) is on Allah alone."

It is said by the Prophet (s.a.w) - "Whoever wears an amulet, may Allaah not fulfil his need, and whoever wears a sea-shell, may Allaah not give him peace."

[Ref: Narrated by Ahmad (17440); classed as hasan by Shu'ayb al-Arna'oot in Tahqeeq al-Musnad.]

This Narration is already replied . Don't know why they presented it twice (maybe to give an impression that they have quoted many narrations while they don't have)

Their 5th Proof :

Al-Hasan said: 'Imraan ibn Husayn told me that the Prophet (SAWW) saw a ring, I think he said of brass, on a man's upper arm. He said: "Woe to you, what is this?" He said: It is for pain in the shoulder and hand. He said: "It will only increase you in weakness. Take it off, for if you die with it on you, you will never succeed (As he entrusted the ring to remove his pain instead of Allah)

[Ref: Musnad al-Imam Ahmad (19498), Ibn Majah no. 3531 or Ahmad 4:445]

Our Comment :

Now this is a perfect example for " Irrelevant talk " . This time they went one step ahead in giving irrelevant proof. They were supposed to prove Quranic Taweez as Haram and they quote a Narration regarding " Brass Ring " .They should become sensible and stop making fun of themselves .

Now let us have a look on this another narration which they posted twice again .Same narration is posted once by giving reference from Tafsir Ibn Kathir and once from Tafsir Ibn Abi Hatim :



[Ref: Narrated by Ahmad (17440); classed as hasan by Shu'ayb al-Arna'oot in Tahqeeq al-Musnad.]

Al-Hasan said: 'Imraan ibn Husayn told me that the Prophet (SAWW) saw a ring, I think he said of brass, on a man's upper arm. He said: "Woe to you, what is this?" He said: It is for pain in the shoulder and hand. He said: "It will only increase you in weakness. Take it off, for if you die with it on you, you will never succeed (As he entrusted the ring to remove his pain instead of Allah)

[Ref: Musnad al-Imam Ahmad (19498), Ibn Majah no. 3531 or Ahmad 4:445]

Haafidh Ibn Katheer writes that: Khuzayfah (radiallah anhu) once came for the Ayaadat of a Mareedh. He (radiallah anhu) saw a ta'weedh hanging around his neck, and he immediately took it from him and broke it, and read this verse:
"And most of those who believe in Allah are the Mushrikoon" [Yusuf: 106]

And in one narration it says that Khuzayfah (radiallah anhu) told him: "If you died in the same condition (i.e. with the ta'weedh), i wouldn't have prayed your funeral prayer."

[Ref: Tafsir Ibn Kathir Vol 2, Page 494]]



body part) or his animal or etc (especially those kinds of taweedh which have numbers and other inscriptions on them) is commiting shirq ! this will be clear below

SOME OF THE SALAAF FORBIDDING THE PRACTICE OF TAWEEDH :

حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ عُرْوَةَ قَالَ: دَخَلَ حُذَيْفَةُ عَلَى مَرِيضٍ، فَرَأَى فِي عَضُدِهِ سَيْرًا فَقَطَعَهُ -أَوِ: انْتَزَعَهُ -ثُمَّ قَالَ: {وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلا وَهُمْ مُشْرِكُونَ} وَفِي الْحَدِيثِ: "مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ أَشْرَكَ". رَوَاهُ التِّرْمِذِيُّ

Khuzayfah (radiallah anhu) once came for the Ayaadat of a Mareedh. He (radiallah anhu) saw a ta'weedh hanging around his neck, and he immediately took it from himand broke it, and read this verse:

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[Ref: Hadeeth is Saheeh, Narrated by Ibn Abi Haatim in his Tafseer: 7/2208, , Also by at-tirmidhi 1535 and further references include abu dawood 3251, ibn hibban 10/200, hakim 1/65, musnad abi a'wanah 4/44, musnad at-taiyalsi 1896, ahmed 2/34, musnaf abdur razak 15926.]

- Please note down the underlined words carefully .

Now this time they crossed all the limits of forgery and deception !
- Look at their literacy level that they write “ Huzayfah ” as “ Khuzayfah ” .
- Their translation “**He (radiallah anhu) saw a ta'weedh hanging around his neck** ” is a big forgery ! Whereas the words are : “فرأى في **عضده سيرا**” which means “ **He saw a strap on his shoulder (upper arm)**” . Look in the attached pages from dictionary below :

طبعة جديدة ملونة

الدكتور روحي البعلبكي

Dr. ROHI BAALBAKI

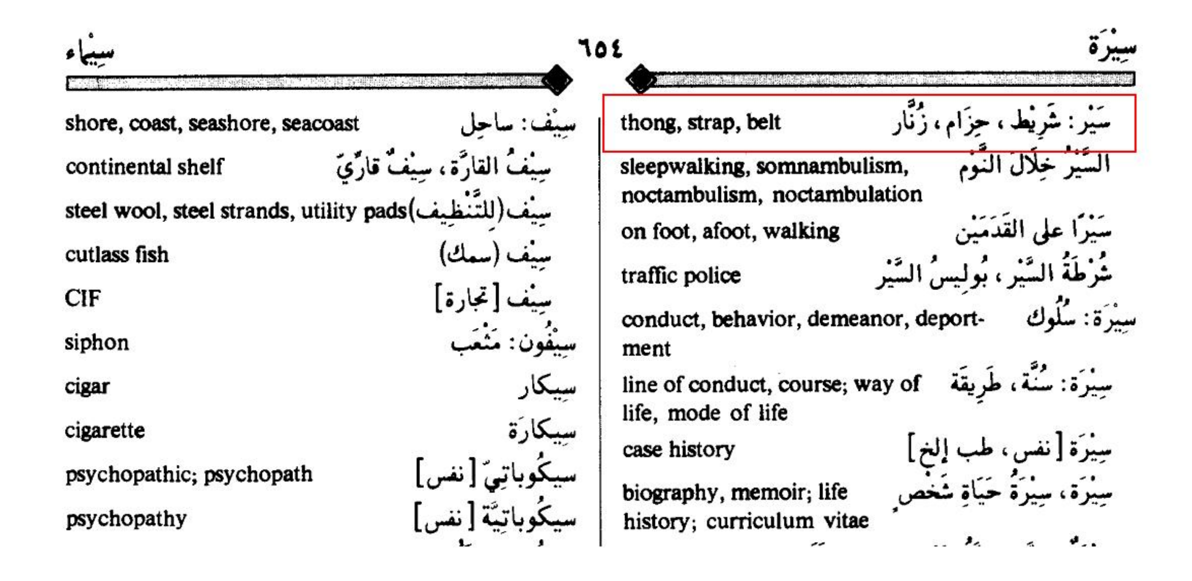
AL-MAWRID

المورد

قاموس
عربي - إنكليزي

A MODERN ARABIC-ENGLISH DICTIONARY

دار العلم للملايين



سِيرَة ٦٥٤ سيناء

سَيْر: شَرِيط، حِزَام، زُنَّار — thong, strap, belt

السَّيْرُ خِلَالَ النَّوْم — sleepwalking, somnambulism, noctambulism, noctambulation

سَيْرًا على القَدَمَيْن — on foot, afoot, walking

شُرْطَةُ السَّيْر، بُولِيسُ السَّيْر — traffic police

سِيرَة: سُلُوك — conduct, behavior, demeanor, deport-ment

سِيرَة: سُنَّة، طَرِيقَة — line of conduct, course; way of life, mode of life

سِيرَة [نفس، طب إلخ] — case history

سِيرَة، سِيرَةُ حَيَاةِ شَخْص — biography, memoir; life history; curriculum vitae

سِيف: ساحِل — shore, coast, seashore, seacoast

سِيفُ القارَّة، سِيفٌ قارِّيّ — continental shelf

سِيف (للتَّنْظِيف) — steel wool, steel strands, utility pads

سِيف (سمك) — cutlass fish

سِيف [تجارة] — CIF

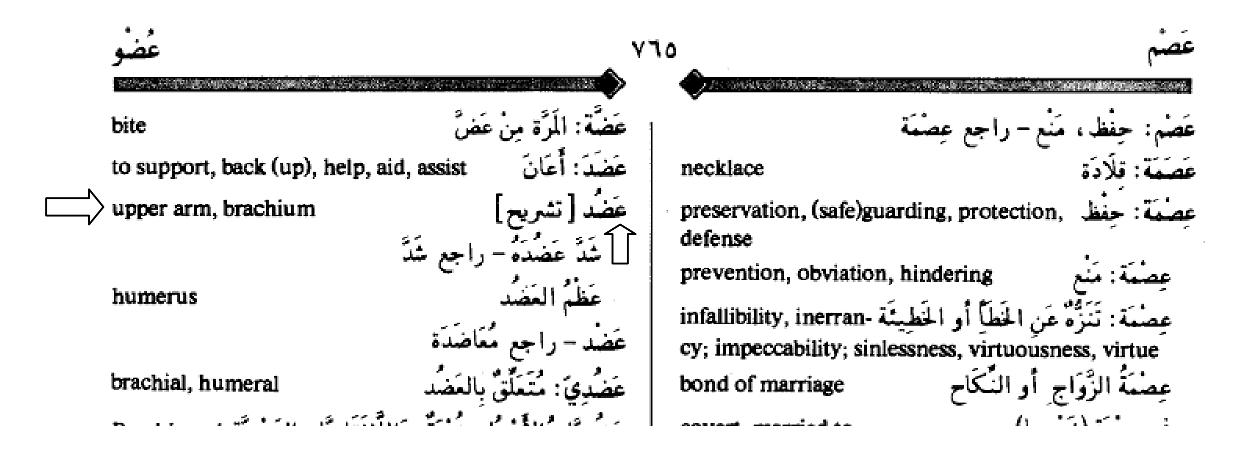
سِيفُون: مَثْعَب — siphon

سِيكار — cigar

سِيكارَة — cigarette

سِيكُوباتِيّ [نفس] — psychopathic; psychopath

سِيكُوباتِيَّة [نفس] — psychopathy



عَصْم ٧٦٥ عُضْو

عَصْم: حِفْظ، مَنْع – راجع عِصْمَة

عَصَمَة: قِلَادَة — necklace

عِصْمَة: حِفْظ — preservation, (safe)guarding, protection, defense

عِصْمَة: مَنْع — prevention, obviation, hindering

عِصْمَة: تَنَزُّه عَنِ الخَطَأ أو الخَطِيئَة — infallibility, inerrancy; impeccability; sinlessness, virtuousness, virtue

عِصْمَةُ الزَّوَاجِ أو النِّكَاح — bond of marriage

عَضَّة: المَرَّة مِنْ عَضَّ — bite

عَضَدَ: أعَانَ — to support, back (up), help, aid, assist

عَضُد [تشريح] — upper arm, brachium

شَدَّ عَضُدَهُ – راجع شَدَّ

عَظْمُ العَضُد — humerus

عَضُد – راجع مُعَاضَدَة

عَضُدِيّ: مُتَعَلِّقٌ بالعَضُد — brachial, humeral

So ,aren’t these people forgerers and deceivers even after this ???

Hence this proof too is invalid and out of context like all preceded ones . But let us see some more facts about them regarding this narration apart from their forgery in translation .

At first when they presented the narration from Tafsir Ibn Kathir ,they didn’t add its sanad and Arabic matn .
But while re-posting this narration under the title :
SOME OF THE SALAAF FORBIDDING THE PRACTICE OF TAWEEDH :

They presented the Chain and Arabic Matn from Tafsir Ibn Kathir itself , but gave 1st reference from Tafisr of Ibn Abi Hatim and some more reference regarding which they

will exposed in following pages .
The chain presented by them is from Ibn Kathir which is :

حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ عُرْوَةَ قَالَ:

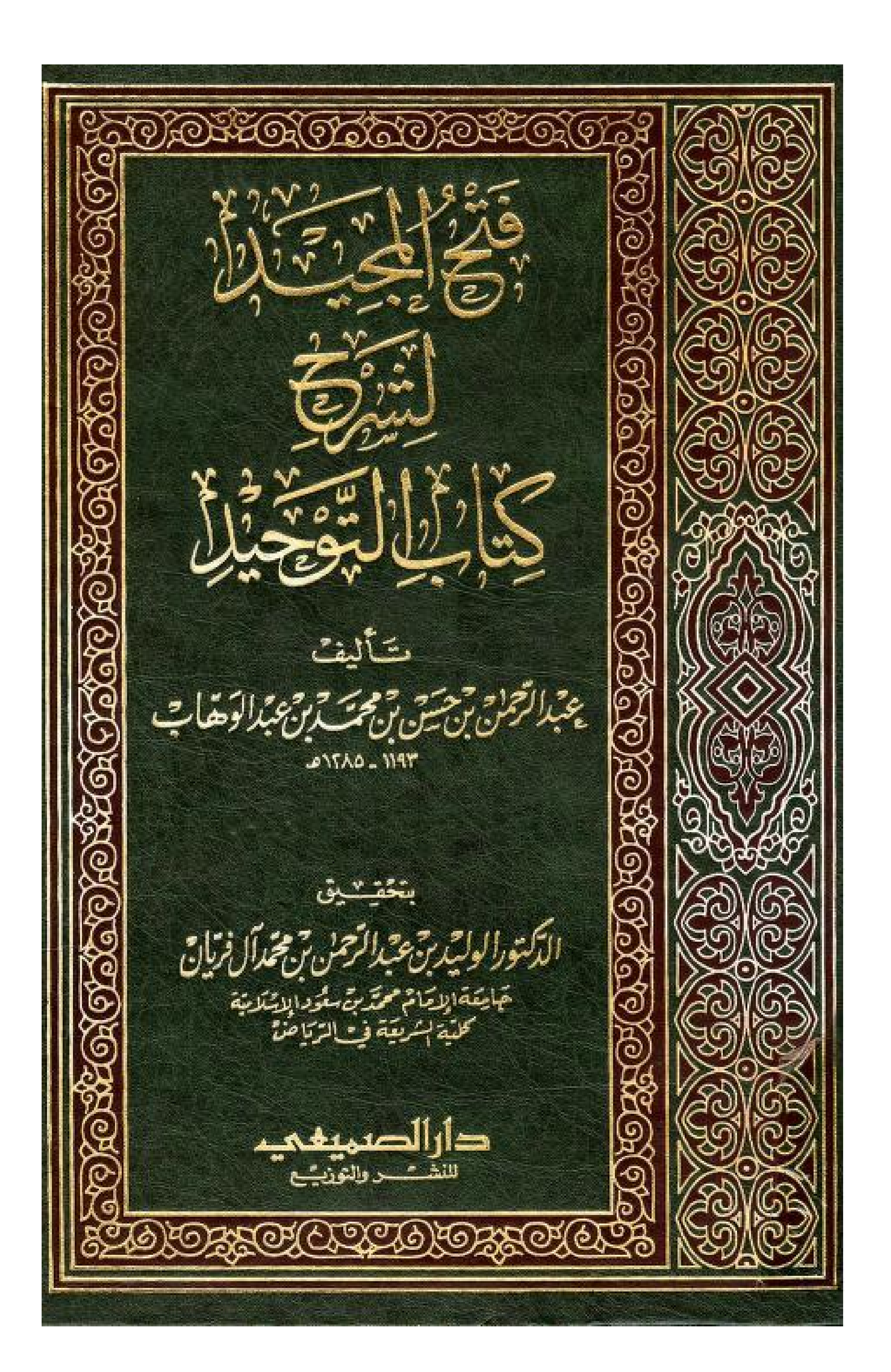
Whereas the chain from Tafsir Ibn Abi Hatim is :

حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ بْنِ إِشْكَابَ، ثنا يُونُسُ بْنُ مُحَمَّدٍ ثنا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَاصِمٍ الأَحْوَلِ، عَنْ عَزْرَةَ قَالَ: دَخَلَ حُذَيْفَةُ عَلَى مَرِيضٍ فَرَأَى فِي عَضُدِهِ سَيْرًا فَقَطَعَهُ أَوِ انْتَزَعَهُ، ثُمَّ قَالَ: وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلا وَهُمْ مُشْرِكُونَ

[Tafseer Ibn Abi Hatim ,7/2208 # 12040]

In the chain quoted in Tafsir Ibn Kathir ,
Hammad is narrating from **Asim bin Abi-Najud** who from **Urwah**
Whereas in Ibn Abi Hatim it is , **Asim al Ahwal** from **Azrah** .
This is the Defect called " Tas-heef fi Sanad " and they are proudly relying upon this chain with defect by calling it Sahih .
And even in that they quoted it from Ibn Kathir and gave reference of Ibn Abi Hatim's Tafsir .
In their suggested book " Fath ul Majeed - Sharh Kitab ut Tawheed " [Sharh of Ibn abdul wahhab najdi's book kitab ut tawheed by Abdul-Rahman ibn Hasan] , The Muhaqqiq of this Book Dr Walid bin Abdur Rahman have also mentioned that its Tas-heef .

See Below :


فتح المجيد
لشرح
كتاب التوحيد
تأليف
عبد الرحمن بن حسن بن محمد بن عبد الوهاب
١١٩٣ - ١٢٨٥هـ
بتحقيق
الدكتور الوليد بن عبد الرحمن بن محمد آل فريان
جامعة الإمام محمد بن سعود الإسلامية
كلية الشريعة في الرياض
دار الصميعي
للنشر والتوزيع

وقال أبو السعادات: التمائمُ: جمعُ تميمة، وهي خَرَزاتٌ كانت العربُ تعلِّقها على أولادهم؛ يتَّقون بها العين في زعمهم، فأبطله[1] الإسلام[2].

قوله: «فلا أتمَّ الله له» دعاءٌ عليه.

قولـه: «ومن تعلَّق وَدْعَـة» بفتح الواو وسكون المهملة. قال في (مُسند الفردوس): الودْع[3]: شيءٌ يخرج من البحر شبه[4] الصَّدف، يتَّقون به العين.

قوله: «فلا ودَع الله له» بتخفيف الدال. أي: لا جعله في دعَةٍ وسكون.

قال أبو السعادات: وهذا دعاءٌ عليه.

قوله: وفي رواية: «من تعلَّق تميمة فقد أشرك» قال أبو السعادات: إنَّما جعلها شركاً؛ لأنهم أرادوا دفعَ المقادير المكتوبة عليهم، وطلبوا دفع الأذى من غير الله الذي هو دافعهُ.

قال الـمُصنِّفُ رحمه الله تعالى: ولابن أبي حاتم، عن حُذيفة: أنه رأى رجلاً في يده خَيطٌ من الحُمّى، فقطعه وتلا قوله: ﴿وما يُؤْمِنُ أَكْثَرُهُم بالله إلَّا وَهُمْ مُشْرِكُونَ﴾. [يوسف: ١٠٦].

ش: قال ابنُ أبي حاتم: حدَّثنا محمَّد بن الحُسين بن إبراهيم بن إشكاب، حدَّثنا يونس بن محمد، حدثنا حمَّاد بن سلمة، عن عاصم الأحول، عن عُروة[5]، قال: دخل حُذيفةُ على مريض، فرأى في عضُده سيراً، فقطعه أو انتزعه، ثم قال:

---

(١) (هـ)(ط): فأبطلها.

(٢) أبن الأثير، «النهاية في غريب الحديث» (١/١٩٧).

(٣) (هـ)(ط): الودع. ساقطة، وعلق في هامش الأصل ودعه. وبجواره كلمة صح.

(٤) (ط): يشبه.

(٥) الأصل و (ض) و (هـ): عزرة. تصحيف.

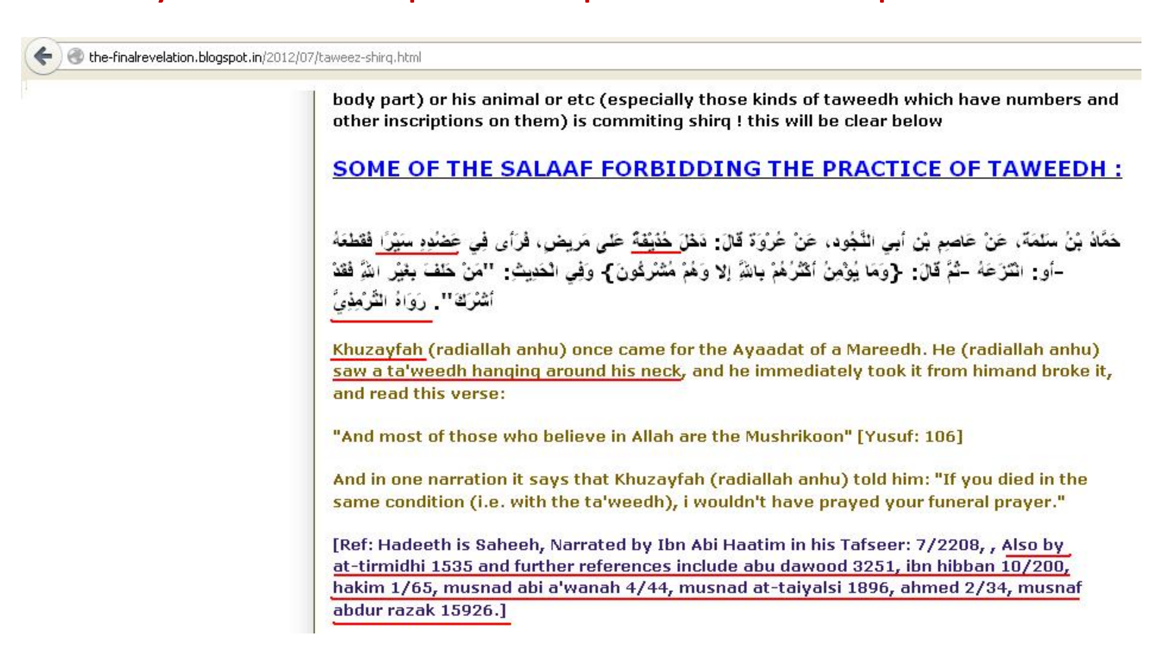
Now look at words in Matn of other version of this narration :

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ يَزِيدَ، قَالَ: أَخْبَرَنِي زَيْدُ بْنُ وَهْبٍ، قَالَ: انْطَلَقَ حُذَيْفَةُ إِلَى رَجُلٍ مِنَ النَّخَعِ يَعُودُهُ، فَانْطَلَقَ وَانْطَلَقْتُ مَعَهُ، فَدَخَلَ عَلَيْهِ وَدَخَلْتُ مَعَهُ، فَلَمَسَ عَضُدَهُ فَرَأَى فِيهِ خَيْطًا فَأَخَذَهُ فَقَطَعَهُ، ثُمَّ قَالَ: «لَوْ مِتَّ وَهَذَا فِي عَضُدِكَ مَا صَلَّيْتُ عَلَيْكَ»

…." He touched his shoulder and found(saw) a thread on it "..He broke it and said "**If you died with this on your shoulder, i wouldn't have prayed on you " .**

[Musannaf Ibn Abi Shaibah ,5/35 # 23462]

Now Finally the last and most pathetic deception in this irrelevant proof !



the-finalrevelation.blogspot.in/2012/07/taweez-shirq.html

body part) or his animal or etc (especially those kinds of taweedh which have numbers and other inscriptions on them) is commiting shirq ! this will be clear below

SOME OF THE SALAAF FORBIDDING THE PRACTICE OF TAWEEDH :

حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَاصِمِ بْنِ أَبِي النُّجُودِ، عَنْ عُرْوَةَ قَالَ: دَخَلَ حُذَيْفَةُ عَلَى مَرِيضٍ، فَرَأَى فِي عَضُدِهِ سَيْرًا فَقَطَعَهُ -أَوِ: انْتَزَعَهُ- ثُمَّ قَالَ: {وَمَا يُؤْمِنُ أَكْثَرُهُمْ بِاللَّهِ إِلا وَهُمْ مُشْرِكُونَ} وَفِي الْحَدِيثِ: "مَنْ حَلَفَ بِغَيْرِ اللَّهِ فَقَدْ أَشْرَكَ". رَوَاهُ التِّرْمِذِيُّ

Khuzayfah (radiallah anhu) once came for the Ayaadat of a Mareedh. He (radiallah anhu) saw a ta'weedh hanging around his neck, and he immediately took it from himand broke it, and read this verse:

"And most of those who believe in Allah are the Mushrikoon" [Yusuf: 106]

And in one narration it says that Khuzayfah (radiallah anhu) told him: "If you died in the same condition (i.e. with the ta'weedh), i wouldn't have prayed your funeral prayer."

[Ref: Hadeeth is Saheeh, Narrated by Ibn Abi Haatim in his Tafseer: 7/2208, , Also by at-tirmidhi 1535 and further references include abu dawood 3251, ibn hibban 10/200, hakim 1/65, musnad abi a'wanah 4/44, musnad at-taiyalsi 1896, ahmed 2/34, musnaf abdur razak 15926.]

Look at the underlined references they gave for this narration of Ibn Abi Hatim .
So Which is the Hadith 1535 of Tirmizi and 3251 of Abu Dawud and likewise other Refs ?

This one :

Narrated Sa'd bin 'Ubaidah:

That Ibn 'Umar heard a man saying: "No by the Ka'bah" so Ibn 'Umar said: "Nothing is sworn by other than Allah, for I heard the Messenger of Allah (ﷺ) say: 'Whoever swears by other than Allah, he has committed disbelief or shirk.
[Sunan Tirmizi # 1535]

Sa'id ibn Ubaydah said:

Ibn Umar heard a man swearing: No, I swear by the Ka'bah. Ibn Umar said to him: I heard the Messenger of Allah (ﷺ) say: He who swears by anyone but Allah is polytheist.

[Sunan Abu Dawud # 3251]

So why did they deceive (lie) by giving these references of entirely different Hadith ????

Their Proof :

It is reported from Ibn Mas'ud that "once, when he entered his home, he noticed his wife wearing a <u>knotted object</u> round her neck. He took it away and broke it. Then he remarked: 'The family of'Abdullah has become so arrogant that they now associate with Allah those for whom He has sent down no authority.' Then, he added: 'I have heard the Messenger of Allah, peace be upon him, saying: 'Verily, incantations, amulets, and love charms are acts of shirk (associating false gods ?with Allah).' The people said: 'O Abu Abdullah! We are familiar with incantations and amulets, but what is a love charm (altawlah)'?'He replied: 'It is a sort of magical formula by which women sought to gain their husbands' love'."

Our Comment :

Knotted object or Thread (خَيْطًا) is not a Quranic Amulet . And Ibn Masood's(r.a) rank is too high ,even a common Allah-fearing muslim cannot break and disrespect something written from Quran .

The Hadith **'Verily, incantations, amulets, and love charms are acts of shirk" has already been discussed .**

Only Wahabbies can say that seeking shifa from Kalamullah is Shirk (Mazallah) .

Do they think Quranic Amulets are counted with and compared with " Magic" in the Hadith ? As Tawlah is also mentioned alongwith it .

And Yet this is another proof that the writer himself is not clear whether to declare it Haram or Shirk , since he has quoted this Hadith declaring amulet to be shirk !.

Imam Ibn Hajar al Asqalani after mentioning this Hadith ,writes:

وَفِي الْحَدِيثِ قِصَّةٌ وَالتَّمَائِمُ جَمْعُ تَمِيمَةٍ وَهِيَ خَرَزٌ أَوْ قِلَادَةٌ تُعَلَّقُ فِي الرَّأْسِ كَانُوا فِي الْجَاهِلِيَّةِ يَعْتَقِدُونَ أَنَّ ذَلِكَ يَدْفَعُ الْآفَاتِ

" The Tamaim in Hadith , whose plural is Tameemah are beads or necklaces which the (people of) Jahiliyyah used to hang in their necks with a belief that ,it will avert the afflictions "

Then he further writes :

إِنَّمَا كَانَ ذَلِكَ مِنَ الشِّرْكِ لِأَنَّهُمْ أَرَادُوا دَفْعَ الْمَضَارِّ وَجَلْبَ الْمَنَافِعِ مِنْ عِنْدِ غَيْرِ اللَّهِ وَلَا يَدْخُلُ فِي ذَلِكَ مَا كَانَ بِأَسْمَاءِ اللَّهِ
وَكَلَامِهِ فَقَدْ ثَبَتَ فِي الْأَحَادِيثِ اسْتِعْمَالُ ذَلِكَ

"It has only been mentioned among shirk because they intended to avert harm and take benefit from other than Allah. However Those (Amlulets) in which there are names of Allah and His Word(Quran) are not included in this (prohibition) . The use of such (amulets) is established (proven) in the Ahaadith."

[Fath ul Bari ,10/196]

Their Proof :

Ruwayfa' ibn Thaabit (radiyAllaahu 'anhu) narrated that the Messenger of Allaah (s.a.w) said: "Oh Ruwayfa', perhaps you will live long after me so inform the people that whoever ties a knot in his beard or wears a string necklace (like how arabs during jahiliya used to wear as taaweez) or cleans his private parts with the excrement of animals bones, then verily Muhammad is free from him"

[Ref: Reported by an-Nisaa'ee in az-Zeenah, chapter (12) 8/135-136, no. 5067 with an authentic chain, and Ahmed: 4/108 and 109, and Aboo Daawud, no. 36, and authenticated by our Shaykh al-Albaanee in al-Mishkaat, no. 351 and Saheeh alJaami', no. 7910]

Our Comment :

...wears a string necklace (like how arabs during jahiliya used to wear as taaweez)...

So since when the refutation of " Wearing a string necklace by arabs of Jahiliyyah "
Can be a Proof for Quranic Tawidh worn by Muslims ,being Shirk and Haram ???

No Further comment required !

Then they made this claim :

" The above ahadiths thus make it clear that one who puts a taweedh on to himself (any body part) or his animal or etc (especially those kinds of taweedh which have numbers and other inscriptions on them) is commiting shirq ! this will be clear below "

-End Quote -

Now after quoting all irrelevant narrations ,they forgot what they had to prove , Initially their claim was to prove Quranic Taweedh as Haram and now at the end they claim they have made it clear that ,one who puts tawidh on himself is committing **shirq** .....
And wait ! still they have to clear it as they wrote "**this will be clear below**" .

Their Proof :

«كَانُوا يَكْرَهُونَ التَّمَائِمَ كُلَّهَا، مِنَ الْقُرْآنِ وَغَيْرِ الْقُرْآنِ»

Imaam Ibraaheem an-Nakha'ee (Taabi'ee) - the teacher of Imaam Abu Haneefah, said: They (Salaf us-Saaliheen) disliked all kinds of Ta'weedh, either from the Qur'aan or other than the Qur'aan.

[Ref: Musannaf Ibn Abi Shaybah: 23467]

Our Comment :

Before looking into what actually is the way of Salaf us Saliheen , we would like to highlight the insanity and illiteracy of the writer and show that how pathetically they fail to prove their claim .They wrote that they will clear their stance that " one who puts tawidh on him is commiting shirq " But look at the proof they gave ! It says ' they " disliked" .
Is Shirq and Dislikeness (makrooh) one and the same for these fanatics ? How pathetic !

Then These people might also present these narrations :

'Ata' ibn Abi Rabah said, "They used to dislike a greeting made with the hand," or he said, "He disliked greeting with the hand."
[Al-Adab Al-Mufrad # 1004]

Narrated Qays ibn Abbad:
The Companions of the Prophet (ﷺ), disliked shouting while fighting .
[Sunan Abi Dawud # 2656]

And say , Greeting made with hand or shouting while fighting is Shirk !

Why few salaf disliked tawiz was due to the fear of its disrespect or they disliked if a person wears it before any calamity .

Now we shall see , Did Salaf us Salih really disliked Taweez ??

Imam Malik (r.a)

Imam Qurtabi writes :

قَالَ مَالِكٌ: لَا بَأْسَ بِتَعْلِيقِ الْكُتُبِ الَّتِي فِيهَا أَسْمَاءُ اللَّهِ عَزَّ وَجَلَّ عَلَى أَعْنَاقِ الْمَرْضَى عَلَى وَجْهِ التَّبَرُّكِ بِهَا إِذَا لَمْ يُرِدْ مُعَلِّقُهَا بِتَعْلِيقِهَا مُدَافَعَةَ الْعَيْنِ. وَهَذَا مَعْنَاهُ قَبْلَ أن ينزل به شى مِنَ الْعَيْنِ. وَعَلَى هَذَا الْقَوْلِ جَمَاعَةُ أَهْلِ الْعِلْمِ، لَا يَجُوزُ عِنْدَهُمْ أَنْ يُعَلَّقَ عَلَى الصحيح من البهائم أو بنى آدم شى مِنَ الْعَلَائِقِ خَوْفَ نُزُولِ الْعَيْنِ، وَكُلُّ مَا يُعَلَّقُ بَعْدَ نُزُولِ الْبَلَاءِ مِنْ أَسْمَاءِ اللَّهِ عَزَّ وَجَلَّ وَكِتَابِهِ رَجَاءَ الْفَرَجِ وَالْبُرْءِ مِنَ اللَّهِ تَعَالَى، فَهُوَ كَالرُّقَى الْمُبَاحِ

Imam Malik said , “ There is no harm in hanging something in which Names of Allah are written ,on the neck of Patient for seeking blessings from it as far he does not intend by it that it is prevention from the effect of evil eye before it falls” . And the Jama’at of Ahlul Ilm are upon this Qawl .
And anything like the names of Allah or his book (quran) which is hung upon after the befalling of calamity in which relief and cure is seeked from Allah is permissible Ruqyah and in such case of Evil eye (its use) is established from Sunnah .

[Tafseer Qurtabi ,10/319]
And This Saying of Imam Malik is also recorded in :
At -Tamheed of Ibn Abdul Barr , 17/161 & Al-Istizkar , 8/397 and Imam Abu Hayyan’s Tafseer Bahr ul Muheet ,7/104 .

Imam Nawawi writes :

نَقَلَ ابْنُ جَرِيرٍ الطَّبَرِيُّ عَنْ مَالِكٍ نَحْوَ هَذَا فَقَالَ قَالَ مَالِكٌ لَا بَأْسَ بِمَا يُعَلَّقُ عَلَى النِّسَاءِ الْحُيَّضِ وَالصِّبْيَانِ مِنْ الْقُرْآنِ إذَا جُعِلَ فِي كِنٍّ كَقَصَبَةِ حَدِيدٍ أو جلد يخرز عليه

Ibn Jarir Tabari transmitted from **Malik…**. He said: Malik said that there is no harm in (something from) Qur’an being hung on the menstruating women and the children provided that it should be enclosed in iron or covered with leather .

[Nawawi ,Al Majmu Sharah al Muhazzab ,2/71]

Sayeed Ibn al Musayyib

حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ، عَنْ شُعْبَةَ، عَنْ أَبِي عِصْمَةَ، قَالَ: سَأَلْتُ سَعِيدَ بْنَ الْمُسَيَّبِ عَنِ التَّعْوِيذِ؟ فَقَالَ: لاَ بَأْسَ بِهِ إِذَا كَانَ فِي أَدِيمٍ

Abu Ismah said ,I asked Sa’eed bin Musayib about (wearing)Amulets, he said: “There is no harm in if it is (enclosed) in leather”

[Musannaf Ibn Abi Shaiba , 5/43 # 23543]

أَخْبَرَنَا أَبُو زَكَرِيَّا بْنُ أَبِي إِسْحَاقَ، وَأَبُو بَكْرِ بْنُ الْحَسَنِ قَالَا: ثنا أَبُو الْعَبَّاسِ الْأَصَمُّ، ثنا بَحْرُ بْنُ نَصْرٍ، ثنا ابْنُ وَهْبٍ، أَخْبَرَنِي نَافِعُ بْنُ يَزِيدَ، أَنَّهُ سَأَلَ يَحْيَى بْنَ سَعِيدٍ عَنِ الرُّقَى وَتَعْلِيقِ الْكُتُبِ، فَقَالَ: كَانَ سَعِيدُ بْنُ الْمُسَيِّبِ يَأْمُرُ بِتَعْلِيقِ الْقُرْآنِ وَقَالَ: لَا بَأْسَ بِهِ

Nafii bin Yazid said that he asked Yahya bin Saeed reagarding Ruqyahs and hanging them in written(form) to which he said , “ Saeed bin al Musayyib commanded about hanging (from) Quran and he said ‘There is no harm in it’ ” .

[Baihaqi , Sunan ul Kubra , 9/590 # 19612]

سُئِلَ سَعِيدُ بْنُ الْمُسَيِّبِ عَنِ الصُّحُفِ الصِّغَارِ يَكْتُبُ فِيهِ الْقُرْآنُ، فَيُعَلَّقُ عَلَى النِّسَاءِ وَالصِّبْيَانِ؟ فَقَالَ: لَا بَأْسَ بِذَلِكَ إِذَا جُعِلَ فِي كِيرٍ مِنْ وَرَقٍ، أَوْ حَدِيدٍ، أَوْ يُخَرَّزُ عَلَيْهِ.

Saeed bin Musayyib(r.a) was asked ,Can the small papers on which (something from) Quran is written be hanged on (the neck) of women and children to which he replied that there is no harm in it, if it(the Tawidh) is enclosed in a leather cover or iron box.

[Baghwi , Sharh us Sunnah ,12/158]

سُئِلَ سَعِيدُ بْنُ الْمُسَيِّبِ عَنِ الْقُرْآنِ تَلْبَسُهُ الْحَائِضُ وَالْجُنُبُ؟ قَالَ: لَا بَأْسَ إِذَا كَانَ فِي حَرِيرَةٍ أَوْ قَصَبَةٍ

Saeed bin al Musayib was asked regarding the wearing of (something from) Quran by the Menstruating and Junub to which he said , “ There is no harm in it if it is (enclosed) on a Silk(cloth) or Cane(wood) .

[Sharh us Sunnah , 2/48]

سيل ابْنُ الْمُسَيَّبِ عَنِ التَّعْوِيذِ أَيُعَلَّقُ؟ قَالَ: إِذَا كَانَ فِي قَصَبَةٍ أَوْ رُقْعَةٍ يُحْرَزُ فَلَا بَأْسَ بِهِ. وَهَذَا عَلَى أَنَّ الْمَكْتُوبَ قُرْآنٌ

Ibn al Musayyib(r.a) was asked whether Tawidh can be hung ? to which he said , " If it is enclosed in a bamboo wood(box) or a piece of cloth then there is no harm in it and provided that (something from) Quran should be written in it .

[Tafseer Qurtabi ,10/320]

Ata -The Tabaii

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ؛ فِي الْحَائِضِ يَكُونُ عَلَيْهَا التَّعْوِيذُ، قَالَ: إِنْ كَانَ فِي أَدِيمٍ، فَلْتَنْزِعْهُ، وَإِنْ كَانَ فِي قَصَبَةٍ فِضَّةٍ، فَإِنْ شَاءَتْ وَضَعَتْهُ، وَإِنْ شَاءَتْ لَمْ تَضَعْهُ

Ata was asked about a menstruating woman who had a Tawidh on her.He said ,"If it is on leather she should take it off and if it is in silver box,if she wishes she may put it on and if she wishes she need not put it on .

[Musannaf Ibn Abi Shaiba ,5/43 # 23544]

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: حدَّثَنَا حَسَنٌ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، قَالَ: لاَ بَأْسَ أَنْ يُعَلَّقَ الْقُرْآنُ.

Layth narrated from Ata that he said , " There is no harm in hanging (something) from Quran ".

[Musannaf Ibn Abi Shaiba ,5/43 # 23550]

أَخْبَرَنَا يَعْلَى بْنُ عُبَيْدٍ، حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ عَطَاءٍ، فِي الْمَرْأَةِ الْحَائِضِ فِي عُنُقِهَا التَّعْوِيذُ أَوِ الْكِتَابُ؟ قَالَ: «إِنْ كَانَ فِي أَدِيمٍ فَلْتَنْزِعْهُ وَإِنْ كَانَ فِي قَصَبَةٍ مُصَاغَةٍ مِنْ فِضَّةٍ، فَلَا بَأْسَ إِنْ شَاءَتْ وَضَعَتْ، وَإِنْ شَاءَتْ لَمْ تَفْعَلْ» قِيلَ لِعَبْدِ اللَّهِ: تَقُولُ بِهَذَا قَالَ: «نَعَمْ»

إسناده صحيح إلى عطاء

Abdul Malik narrates, Ata said about a menstruating woman who had a Tawidh (or something written) on her.He said ,"If it is on leather she should take it off and if it is in silver box,then there is no harm in it , if she wishes she may keep it on her and if she

wishes she may take it off ”
[then] It was asked to Abdullah , “ Do you say the same ? ” , He said “ Yes ” .

[Sunan Darmi , 1/281 # 1175 (Sahih Chain) & Baghwi ,Sharh us Sunnah ,2/48]

Imam Abu Ja’far (Al Baqir)

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ حَسَنٍ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ «أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ يَكْتُبَ الْقُرْآنَ فِي أَدِيمٍ ثُمَّ يُعَلِّقُهُ»

Jafar(r.a) narrated from his Father Abu Jafar that he didn’t see anything wrong in writing (something from) Quran (covered) in leather and hanging it upon .

[Musannaf Ibn Abi Shaiba ,5/43 # 23546]

حَدَّثَنَا يَحْيَى بْنُ آدَمَ ، عَنْ أَبَانَ بْنِ ثَعْلَبٍ ، عَنْ يُونُسَ بْنِ خَبَّابٍ ، قَالَ : سَأَلْتُ أَبَا جَعْفَرٍ عَنِ التَّعْوِيذِ يُعَلَّقُ عَلَى الصِّبْيَانِ ؟ فَرَخَّصَ فِيهِ

Yunus bin Qabbab said , Abu Jafar was asked regarding hanging Tawidh on children and he allowed it.

[Musannaf Ibn Abi Shaiba ,5/43 # 23551]

وَرَخَّصَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ فِي التَّعْوِيذِ يُعَلَّقُ عَلَى الصِّبْيَانِ.

Abu Ja’far bin Muhammad permitted the hanging of Tawidh upon children
[Tafseer Qurtabi ,10/320]

سُئِلَ الْبَاقِرُ عَلَيْهِ السَّلَامُ عَنِ التَّعْوِيذِ يُعَلَّقُ عَلَى الصِّبْيَانِ فَرَخَّصَ فِيهِ،

“ Baqir (alaihi salam) was was asked regarding hanging of Tawidh upon children and he permitted it ” .

[Tafseer -Imam Fakhruddin Razi ,32/370]

وَرَخَّصَ الْبَاقِرُ فِي الْعُوذَةِ تُعَلَّقُ عَلَى الصِّبْيَانِ

“ Imam al Baqir permitted hanging of Tawidh upon children .”

[Imam Abu Hayyan ,Tafsir Bahr ul Muheet , 7/104]

قَالَ المروزی: وَقَرَأَ عَلَى أبي عبد الله- وَأَنَا أَسْمَعُ- أبو المنذر عمرو بن مجمع، حَدَّثَنَا يونس بن حبان، قَالَ: سَأَلْتُ أبا جعفر محمد بن علي أَنْ أُعَلِّقَ التَّعْوِيذَ، فَقَالَ: إِنْ كَانَ مِنْ كِتَابِ اللَّهِ أَوْ كَلَامٍ عَنْ نَبِيِّ اللَّهِ فَعَلِّقْهُ وَاسْتَشْفِ بِهِ مَا اسْتَطَعْتَ.

Ma'ruzi narrated that , Yunus bin hibban said " I asked Abu Jafar Muhammad bin Ali regarding hanging of Tawidh ,so he said ' If it is from Allah's book(Quran) or Saying of Prophet(peace be upon him) then hang it and seek cure from it as much as possible "

[Ibn Qayyim , Tibb al Nabawi ,1/270 & Zaad al Maad ,4/327]

Imam Ibn Sireen

. وَكَانَ ابْنُ سِيرِينَ لَا يَرَى بَأْسًا بِالشَّيْءِ مِنَ الْقُرْآنِ يُعَلِّقُهُ الْإِنْسَانُ.

Ibn Sireen didn't see anything wrong in hanging something from Quran on a person .

[Tafseer Qurtabi ,10/320 ; Tafseer Bahr ul Muheet , 7/104 ; Alusi-Tafseer Ruh ul Ma'ani, 8/139]

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنِ ابْنِ سِيرِينَ: «أَنَّهُ كَانَ لَا يَرَى بَأْسًا بِالشَّيْءِ مِنَ الْقُرْآنِ»

Ismail bin Muslim narrated from Ibn Sirin that he did not see anything wrong in something from Quran .
[Musannaf Ibn Abi Shaiba ,5/43 # 23548]

Imam Mujahid

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ ثُوَيْرٍ، قَالَ: «كَانَ مُجَاهِدٌ يَكْتُبُ لِلنَّاسِ التَّعْوِيذَ فَيُعَلِّقُهُ عَلَيْهِمْ»

Suwayr said , " Mujahid used to write Tawidh for people and hang upon them " .

[Musannaf Ibn Abi Shaiba ,5/43 # 23545]

Imam Dhahhak

حَدَّثَنَا إِسْحَاقُ الأَزْرَقُ، عَنْ جُوَيْبِرٍ، عَنِ الضَّحَّاكِ؛ أَنَّهُ لَمْ يَكُنْ يَرَى بَأْسًا أَنْ يُعَلِّقَ الرَّجُلُ الشَّيْءَ مِنْ كِتَابِ اللهِ، إِذَا وَضَعَهُ عِنْدَ الْغُسْلِ وَعِنْدَ الْغَائِطِ

Juwaybir narrated from Dhahhak (r.a) that he didn't see any harm if a person hanged (tawidh of) anything from Allah's book(Quran) provided that he should remove it at the time of Bath and call of nature(toilet) .
[Musannaf Ibn Abi Shaiba ,5/43 # 23552]

عَنِ الضَّحَّاكِ أَنَّهُ لَمْ يَكُنْ يَرَى بَأْسًا أَنْ يُعَلِّقَ الرَّجُلُ الشَّيْءَ مِنْ كِتَابِ اللَّهِ إِذَا وَضَعَهُ عِنْدَ الْجِمَاعِ وَعِنْدَ الْغَائِطِ.

It is narrated regarding Dhahhak (r.a) that he didn't see any harm if a person hanged (tawidh of) anything from Allah's book(Quran) provided that he should remove it at the time of Intercourse and call of nature(toilet) .

[Tafseer Qurtabi ,10/320]

Saeed bin Jubayr

حَدَّثَنِي قَاسِمُ بْنُ هَاشِمٍ، حَدَّثَنَا مُوسَى بْنُ دَاوُدَ، حَدَّثَنَا هُشَيْمٌ، عَنْ حَجَّاجٍ، قَالَ: أَخْبَرَنِي مَنْ رَأَى سَعِيدَ بْنَ جُبَيْرٍ «يَكْتُبُ التَّعَاوِيذَ لِلنَّاسِ»

Hushaym narrated from Hajjaj that he said, Saeed bin Jubayr was seen writing Ta'aweedh for the people .

[Ibn Abi Duniya, Al-Nafaqah alal Ayal, 2/868 # 663]

عَنِ الْحَجَّاجِ, عَنْ فُضَيْلٍ, أَنَّ سَعِيدَ بْنَ جُبَيْرٍ كَانَ يَكْتُبُ لِابْنِهِ الْمُعَاذَةَ.

Hajjaj narrated from Fudhayl that , Saeed bin Jubayr used to write Mu'aazat (amulets) for his son .

[Baihaqi , Sunan ul Kubra, 9/590]

Imam Amir al Sh'abi (the great Faqih Tabaii) said :

"حدثنا ابن أبي زائدة، عن ابن أبي خالد، عن فراس، عن الشعبي، قال": لا بأس بالتعويذ من القرآن يعلق على الإنسان"

"There is no problem in hanging the Tawidh from Quran , on (the neck) of a Person".

[Hadees Yahaya bin Maeen (riwayat Maruzi) , 1/215 # 159 (Authentic Chain)
Imam Ahmed bin Hanbal, Ilal wa Ma'rifat ar Rijal # 5494 ; # 5508]

Ubaydullah ibn Abdullah ibn umar

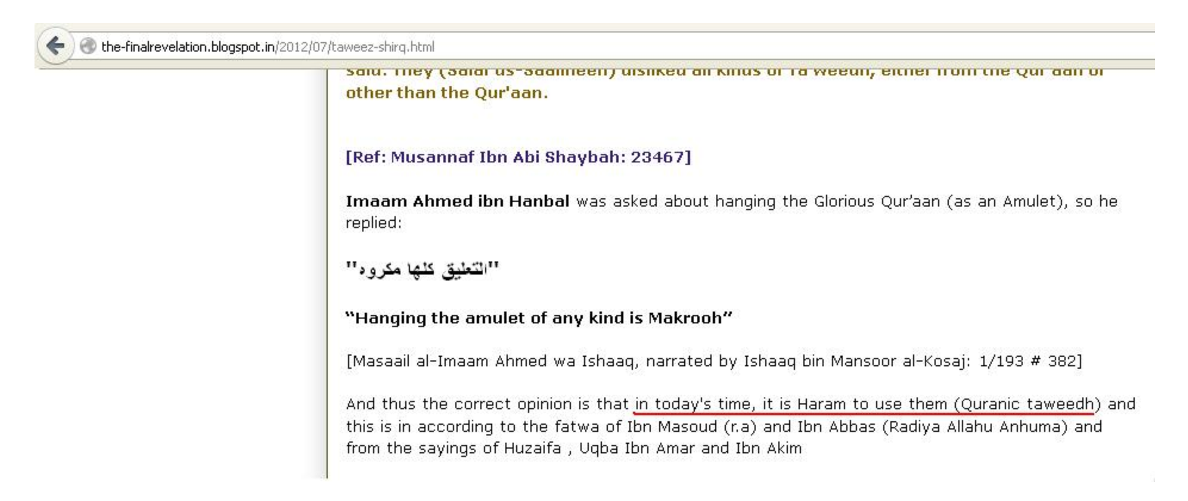
حَدَّثَنَا عَفَّانُ، قَالَ: حدَّثَنَا وُهَيْبٌ، قَالَ: حدَّثَنَا أَيُّوبُ ؛ أَنَّهُ رَأَى فِي عَضُدِ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ خَيْطًا.

Ayyub said that he saw a thread(tied) on the shoulder of Ubaydullah ibn Abdullah ibn umar

[Musannaf Ibn Abi Shaiba ,5/43 # 23549]

So now after what we have presented from Aqwaal and A'maal of Such top ranking Taba'een , is there any space left for claiming that Aslaaf were against Tawidh ?

Now coming to their Proof from Imam Ahmed bin Hanbal


the-finalrevelation.blogspot.in/2012/07/taweez-shirq.html

said: They (Salaf us-Saaliheen) disliked all kinds of Ta'weedh, either from the Qur'aan or other than the Qur'aan.

[Ref: Musannaf Ibn Abi Shaybah: 23467]

Imaam Ahmed ibn Hanbal was asked about hanging the Glorious Qur'aan (as an Amulet), so he replied:

"التعليق كلها مكروه"

"Hanging the amulet of any kind is Makrooh"

[Masaail al-Imaam Ahmed wa Ishaaq, narrated by Ishaaq bin Mansoor al-Kosaj: 1/193 # 382]

And thus the correct opinion is that in today's time, it is Haram to use them (Quranic taweedh) and this is in according to the fatwa of Ibn Masoud (r.a) and Ibn Abbas (Radiya Allahu Anhuma) and from the sayings of Huzaifa , Uqba Ibn Amar and Ibn Akim

Now here again they have deceived by hiding the next line of this passage from Masail al Imam Ahmed ,which if they had presented would have cleared the actual position of Imam Ahmed on the issue of Tawidh .

Here is the complete passage :

قلت: من يعلق شيئاً من القرآن؟

قال: التعليق كلها مكروه.

قال إسحاق: كما قال، إلا أن يكون بعد وقوع البلاء

The underlined (next line) is :
Ishaq said , " Like he(imam ahmed) has said ' Except those which are (hanged) after the befalling of calamity' " .

This is the thing , what Imam Ahmed actually disliked like most of the other scholars . Imam Ahmed (in this statement) and other Scholars have not disliked the use of Tawidh itself ,but the time of usage of tawidh .By dislikeness they meant that one should not use the tawidh before any calamity have fallen on them thinking that it would change the destiny and avert the calamity as we have seen the similar qawl of other scholars . But they preferred that Tawidh should be hung if any calamity has already befallen ,as cure to it. This will be shown below and How could Imam Ahmed dislike the tawidh when he himself used to write tawidh ?? Read on :

قَالَ حرب: وَلَمْ يُشَدِّدْ فِيهِ أَحْمَدُ بْنُ حَنْبَلٍ

Harb said : " Ahmed bin Hanbal was not strict on this issue(of tawidh) "

قَالَ أحمد وَقَدْ سُئِلَ عَنِ التَّمَائِمِ تُعَلَّقُ بَعْدَ نُزُولِ الْبَلَاءِ؟

قال: أرجو ألا يكون بِهِ بَأْسٌ

When Imam Ahmed was asked regarding hanging of Tawid after the descent of affliction he said , " I hope there is no harm in it " .

قَالَ الخلال: وَحَدَّثَنَا عبد الله بن أحمد، رَأَيْتُ أَبِي يَكْتُبُ التَّعْوِيذَ لِلَّذِي يُفْزَعُ، وَلِلْحُمَّى بعد وقوع البلاء.

Khallal said , Abdullah bin Ahmed said to me , “ I saw my Father(Ahmed bin Hanbal) that he used to write Tawidh for (those suffering from) fear and for fever after it has occurred ”

[Ibn Qayyim ,Tibb al Nabawi , 1/270 ; Za’ad al Maad ,4/327 ; Ibn Muflih , Adab ash Shariah ,2/459]

قَالَ الْخَلَّالُ: قَدْ كَتَبَ هُوَ مِنْ الْحُمَّى بَعْدَ نُزُولِ الْبَلَاءِ، وَالْكَرَاهَةُ مِنْ تَعْلِيقِ ذَلِكَ قَبْلَ نُزُولِ الْبَلَاءِ

Khallal said , “ He (ahmed) used to write (tawidh) for types of fever after it(affliction) has fallen and he used to dislike that which were hanged before the descent of calamity ” .

[Ibn Muflih , Adab ash Shariah , 2/459 ; Al-Furoo (with Tas-heeh al Furoo) , 3/249]

Abdullah bin Ahmed bin Hanbal said :

رَأَيْت ابى يكْتب التعاويذ للَّذى يفرع وللحمى لاهله وقراباته وَيكْتب للمراة اذا عسر عَلَيْهَا الْولادَة فِي جَام اَوْ شَيْء لطيف وَيكْتب حَدِيث ابْن عَبَّاس إِلَّا انه كَانَ يفعل ذَلِك عِنْد وُقُوع الْبلَاء وَلم اره يفعل هَذَا قبل وُقُوع الْبلَاء ورأيته يعوذ فِي المَاء ويشربه الْمَرِيض وَيصب على رَأسه مِنْهُ وَرَأَيْت ابى يَأْخُذ شَعْرَة من شعر النَّبِي صلى الله عَلَيْهِ وَسلم فَيَضَعهَا على فِيهِ يقبلهَا واحسب ابى قد رَأَيْته يَضَعهَا على رَأسه اَوْ عينه فغمسها فِي المَاء ثمَّ شربه يستشفي بِهِ

“ I saw my father (Ahmad ibn Hanbal) writing Ta‘awidh for the one who was bald, as well as for his family and relatives for fever. He would write [them] for a woman when labour (childbirth) became difficult for her in a vessel or something delicate, and he would write the hadith of Ibn Abbas (r.a), except that he would do that when an affliction (has already) occurred. I did not see him do this before an affliction occurred. I saw him reciting incantation in water and giving it to a sick person to drink and pour part of it over his head..”

[Abdullah bin Ahmed, Masail Imam Ahmed ,1/447 # 1622]

So after these proofs there is no point is saying that Imam Ahmed was against Quranic Tawidh or he disliked the Tawidh itself .

Further ,in their stupidity ,They themselves have accepted the truth that from the time of Sahaba till our time Tawidh was not haram or shirk by saying that :

" And thus the correct opinion is that <u>in today's time</u>, it is Haram to use them (Quranic taweedh) " ..
- End Quote -

It means only in today's time after the emerging of these Ahlul Bidah cult ,Quranic Tawidh has become Haram (mazallah) . Offcourse this is what we say that only in today's time things are being declared Haram and shirk by these ahlul bidah ,which were permissible since the time of Sahaba.

Then they attacked the Hadith which is proof for permissibility of Amulets by making Jarh of Tadlees on Muhammad bin Ishaq .

This is the height of their fanaticism that, though they could not present a single hadith forbidding Quranic Tawidh , and they presented weak Narration of Ibn Ukaym and narration with defect of Tas-heef by forging the translation ,yet they have audacity to attack the Hadith authenticated by Scholars ,just because it goes against them .

The Hadith is authenticated by :

-Imam Tirmizi in Sunan Tirmizi # 3528 [Imam Tirmizi graded it Hasan]
-Imam Abu Dawud ,Sunan Abi Dawud # 3893[Imam Abu Dawud observed sukoot on it which means he didn't consider it weak]
-Imam Hakim ,Mustadrak Hakim ,1/733 # 2010 [Imam Hakim graded it "Sahih"]
- Shaykh Ahmed Shakir ,Musnad Ahmed,6/246 # 6696 [Shaykh Ahmed Shakir graded it "Sahih"]
- Nasir Albani graded it Hasan li Ghairih in SAHIH Targhib wa Tarheeb , 2/120 # 1601.

And on other hand , Shaykh Ibn Taymiyyah and Ibn Qayyim also narrated it in Al Kalimat ut Tayyib , 1/32 ,33 & Zaad al Maad , 4/194 , respectively and didn't make any criticism on it. About more than 28 Muhadditheen,Scholars and Mufassireen have narrated it and none of them graded it weak !

Apart from the authentication of the scholars ,Further with the fact that Scholars have decuded permissibility of Tawidh from this Hadith ,and the Amal of scholars this Hadith is acceptable and criticism by these extremists is rejected given no value .

Imam Nawawi while discussing about the Tawidh ,before narrating this Hadith said :

وقد يستدل للاباحة بحديث عمرو بن شُعَيْبٍ

" The permissibility (of tawidh) can be inferred by the Hadith of Amr bin Shuayb…"

[Al Majmu Sharh al Muhazzab , 2/71]

Imam Mullah Ali al Qari said in Sharh of this Hadith :

هَذَا أَصْلٌ فِي تَعْلِيقِ التَّعْوِيذَاتِ الَّتِي فِيهَا أَسْمَاءُ اللَّهِ تَعَالَى

" This (Hadith) is the Origin/Basis (Asl) for hanging those Taweedhat in which there are names of Allah " .

وفيه دليل على جواز تعليق التعويذات التي فيها أسماء الله تعالى على الصغار.

In this(Hadith) is the proof on permissibility of hanging Taweedhat on minors, in which names of Allah are present.

[Mirqat al Mafatih ,4/1716]

Shaykh Abdul Haqq Muhadith Dehlwi also said the same ,which will be dealt below :

Yet another false claim by them :

They wrote :

" Moreover, this hadeeth has **been criticized by a number of scholars** such as **Al-Haafidh Al-Mundhiree as mentioned by Al-Haafidh Adheemabaadee** in Awn al-Ma`bood [10/387] saying, "Its isnaad contains Muhammad bin Ishaaq and the critique concerning him has preceded and Amr bin Shu`ayb." "

Our Reply :

Number of Scholars ? These deceivers always make joke of themselves and make false claims in their delusions which they pathetically fail to prove .
Where is the list and sayings of their " Number of scholars" ? Merely claiming that " Number of scholars critized" is different thing and really proving is something else.

After making such a huge claim they have quoted only two scholars .And even a beginner of student of Jarh o Tadeel can see that this is not at all a criticism on the Hadith .

Imam Mullah Ali Qari wrote :

وقد سكت عنه أبو داود وحسنه الترمذي. وقال المنذري بعد نقل تحسين الترمذي

وفي إسناده محمد بن إسحاق وقد تقدم الكلام عليه وعلى عمرو بن شعيب

" Abu Dawud observed silence on this Hadith , and Imam Tirmizi graded it Hasan . Imam Mundhiri after mentioning the " Tahseen" (grading of Hasan) by Tirmizi said :
" In its chain is Muhammad bin Ishaq ,regarding whom we have already discussed and also about Amr bin Shuayb " .

- So What and where did Imam Mundhiri discuss about Muhammd bin Ishaq ?
- Does merely saying that " we have previously discussed about him " implies that he considered this Hadith to be weak or rejected ?? Which kind of criticism do these fanatics consider it that they boldly wrote "this hadeeth has **been criticized by a number of scholars**" .
- He also said that he has discussed about Amr bin Shuayb too. So does it mean he considered Amr bin Shuayb as weak and did jarh on him ?

- Where did he grade this Hadith to be weak or criticized it ? If he has criticized and made Jarh Mufassar on its narrator then why didn't he grade this Hadith itself to be Weak or rejected ?
- This is nothing but a lame and false claim based on lie & delusion . We are still amazed that why they wrote hadeeth has **been criticized by a number of scholars**" .
- And note that Imam Ali al Qari mentioned " **Imam Abu Dawud observed silence on this Hadith**" ,before mentioning Tahseen by Timizi . Many other scholars have also done sukoot on this Hadith ,but why did Imam Ali Qari mentioned only Abu Dawud ? Because sukoot of Abu Dawud on ahadith in his Sunan adds as a Tauseeq by him,as he himself said in its Muqaddimah .

Then they wrote :

It was also criticised by Abdul Haqq Ad-Dahlawee who said, "This is what is depended upon to hang ta`weedhaat on the necks of young children and it has criticism [feehee kalaam]" as quoted by **Al-Haafidh al-Mubaarakfooree in his Tuhfah al-Ahwadhee [9/356].**

-End Quote-

Now again they have crossed limits of Dajl !
Here Shaykh Abdul Haqq dehlwi is actually calling this Hadith as a 'proof' of Tawidh ,and these Decievers have listed it as criticism by scholar.
Inna lillahi wa inna ilaihi rajioon.

This is what Shaykh Abdul haqq said :

قال الشيخ عبد الحق الدهلوی فی اللمعات :هذا هو السند فی ما یعلق فی أعناق الصبیان من التعویذات وفیه كلام وأما
تعلیق الحرز والتمائم مما كان من رسوم الجاهلية فحرام بلا خلاف انتهى

" This is the evidence(Sanad) for what is hung in the neck of children from Taweedhat and there is some kalam about it .Hanging of Sea-shells and Tamaim ,which were from customs of Jahiliyyah are haram without any disagreement " .

[Tuhfatul Ahwazi ,9/356]

Shaykh Abdul Haqq is calling this Hadith to be a "Sanad" on use of amulets and these fanatics are trying to deceive that he has criticized this Hadith .How on earth His telling that there is kalam about it alludes as his Jarh on Hadith ? where is he talking about grade of this Hadith ? what kalam is he making on its sanad ? on which narrator is he making jarh and grading this hadith weak ?
So again these extremists are proved as deceivers and have pathetically failed to prove their claim that "this hadeeth has **been criticized by a number of scholars**"
Their claim is truthful only if they, by saying "**number** of scholars" meant that 'number' to be Zero "0" .

Now let us see what top scholars (apart from Aslaaf which have already quoted) have to say about the use of Tawidh .

Imam Abu Sulaiman al Khattabi(d.388 H)

Under the Sharh of Hadith of Prophet : “If I drink an antidote, or tie a tameemah, or compose poetry, I am the type who does not care what he does ” . Imam Khattabi writes :

وَالتَّمِيمَةُ يُقَالُ إِنَّهَا خَرَزَةٌ كَانُوا يُعَلِّقُونَهَا يَرَوْنَ أَنَّهَا تَدْفَعُ عَنْهُمُ الْآفَاتِ وَاعْتِقَادُ هَذَا الرَّأْيِ جَهْلٌ وَضَلَالٌ إِذْ لَا مَانِعَ وَلَا دَافِعَ غَيْرُ اللَّهِ سُبْحَانَهُ وَلَا يَدْخُلُ فِي هَذَا التَّعَوُّذُ بِالْقُرْآنِ وَالتَّبَرُّكُ وَالِاسْتِشْفَاءُ بِهِ لِأَنَّهُ كَلَامُ اللَّهِ سُبْحَانَهُ وَالِاسْتِعَاذَةُ بِهِ تَرْجِعُ إِلَى الِاسْتِعَاذَةِ بِاللَّهِ

“ And the said Tameemah are the beads which they(people of ignorance) used to hang thinking that it would ward off the calamities -this belief is from Jahl(ignorance) and error as there is none who can behold or ward off (any harm) other than Allah .
(but) Seeking refuge with Quran and thereby seeking Tabarruk(blessings) and Cure from it will not come under this ,because seeking refuge in the Kalam of Allah is nothing but seeking refuge with Allah ” .

[Khattabi , Ma’alim al Sunan (sharh sunan abu dawud) , 4/221,422]
- Azeemabadi also mentioned this in Awn al Ma’bud , 10/251

Imam Baihaqi :

He narrates from his Shaykh who said :

فَأَمَّا مَنْ تَعَلَّقَهَا مُتَبَرِّكًا بِذِكْرِ اللهِ تَعَالَى فِيهَا وَهُوَ يَعْلَمُ أَنْ لَا كَاشِفَ إِلَّا اللهُ وَلَا دَافِعَ عَنْهُ سِوَاهُ فَلَا بَأْسَ بِهَا إِنْ شَاءَ اللهُ

And for hanging of (tawidh) which are blessed with the Zikr of Allah in them ,knowing there is none who can remove and drive away (the harm) except Allah ,then there is no harm in it - Inshallah

[Baihaqi , Sunan ul Kubra , 9/588 # 19605]

Imam Alauddin al Mawardi al Hanbali :

وحامل وَكَذَا التعاويذ ،وَيَجُوزُ أَنْ يُكْتَبَ الْقُرْآنُ أَوْ ذِكْرٌ غَيْرُهُ بالعربية، ويعلق على مريض،

After saying that Qalaid containing Quran is permissible he says :
" And same is for Ta'aweedh, and it is permissible to write the Qur'an or other types of Dhikr in Arabic, and to hang it (in the neck) of the sick or the pregnant women."

[Tas-heeh al Furoo` ,3/249,250]

Imam Ibn Salah ash-shahrazuri (Author of Muqaddimah fi Uloomul Hadith)

قَالَ أَبُو عَمْرٍو بْنُ الصَّلَاحِ فِي فَتْوَى أُخْرَى يَجُوزُ تَعْلِيقُ الْحُرُوزِ الَّتِي فِيهَا قُرْآنٌ عَلَى النِّسَاءِ وَالصِّبْيَانِ وَالرِّجَالِ وَيُجْعَلُ عَلَيْهَا شَمْعٌ وَنَحْوُهُ وَيُسْتَوْثَقُ مِنْ النِّسَاءِ وَشِبْهِهِنَّ بِالتَّحْذِيرِ مِنْ دُخُولِ الْخَلَاءِ بِهَا وَالْمُخْتَارُ أَنَّهُ لَا يُكْرَهُ إذَا جُعِلَ عَلَيْهِ شَمْعٌ وَنَحْوُهُ لِأَنَّهُ لَمْ يَرِدْ فِيهِ نَهْيٌ

Abu Amr Ibn Salah said in his (another) Fatwa that it is permissible to hang the Huruz which has in it Qur'an on the women, children and men. Some wax or the (something like wax) can be used for sealing it. The women and their likes are cautioned from entering the bathroom with it. The adopted (or preferred way) is that it is not disliked if it is sealed with wax or the something like it , because there is no prohibition mentioned about it.

[Nawawi, Al Majmu Sharah al Muhazzab ,2/70,71]

Imam Zainuddin al Razi al Hanafi (666 h) writes :

* التميمة * عوذة تعلق على الإنسان وفى الحديث { من علق تميمة فلا أتم الله له } قيل هى خرزة وأما المعاذات إذا كتب فيها القرآن وأسماء الله تعالى فلا بأس بها

Tamimah : That which a person hangs in the neck and it is in Hadith that " Whoever hangs tamimah then may Allah not fulfill his need.
It said that , by this 'beads' are meant , and as for those Amulets in which Quran or Names of Allah are written then there is no harm in them."

[Mukhtar us Sihah , 1/83]

Imam Ibn Hajar al Asqalani :

أَمَّا مَا فِيهِ ذِكْرُ اللَّهِ فَلَا نَهْيَ فِيهِ فَإِنَّهُ إِنَّمَا يُجْعَلُ لِلتَّبَرُّكِ بِهِ وَالتَّعَوُّذِ بِأَسْمَائِهِ وَذِكْرِهِ

" Those(amulets) in which there is (some form of) Zikr of Allah, are not prohibited. For these are made(used) for deriving Tabarruk(blessings) and seeking refuge with his Names and Zikr ."

[Ibn Hajar, Fath ul Bari ,6/142]

Imam Ibn Abideen al Shami al Hanafi

لَا بَأْسَ بِالْمُعَاذَاتِ إذَا كُتِبَ فِيهَا الْقُرْآنُ، أَوْ أَسْمَاءُ اللَّهِ تَعَالَى

....

وَأَمَّا مَا كَانَ مِنْ الْقُرْآنِ أَوْ شَيْءٍ مِنْ الدَّعَوَاتِ فَلَا بَأْسَ بِهِ

There is no harm in those Mu'aazat in which Quran is written or the names of Allah….

…And those (Mu'aazat) which are from Quran or supplications have nothing wrong in them ….

[Ibn Abideen Shami, Raddul Muhtar , 6/363]

وَفِي الْمُجْتَبَى: اُخْتُلِفَ فِي الِاسْتِشْفَاءِ بِالْقُرْآنِ بِأَنْ يُقْرَأَ عَلَى الْمَرِيضِ أَوْ الْمَلْدُوغِ الْفَاتِحَةُ، أَوْ يُكْتَبَ فِي وَرَقٍ وَيُعَلَّقَ عَلَيْهِ أَوْ فِي طَسْتٍ وَيُغَسَّلَ وَيُسْقَى.

" And it is in Al-Mujataba : ' There is difference (of opinions) on how to seek cure from Quran ,that whether Fatiha should be recited upon the sick and the one bitten by (scorpion) or it should be written on a paper and hanged upon him ,or to write on a plate, and use it by washing it' " .

[Radd ul Muhtar ,6/364]

Imam Mullah Ali al Qari :

وَأَمَّا مَا كَانَ مِنَ الْآيَاتِ الْقُرْآنِيَّةِ، وَالْأَسْمَاءِ وَالصِّفَاتِ الرَّبَّانِيَّةِ، وَالدَّعَوَاتِ الْمَأْثُورَةِ النَّبَوِيَّةِ، فَلَا بَأْسَ، بَلْ يُسْتَحَبُّ

" And for those (ta'widh) which are from Verses of Quran or Names and attributes of Allah and Prophetic supplications ,then there is no harm in them ,rather they are Recommended(Mustahab) " .

[Mirqat al Mafatih , 7/2880]

Shah Waliullah Muhaddis Dehlwi in his Al Qawl ul Jameel prescribes a Taweedh for having a baby boy :
" For a woman to whom only girls are born , before 3 months of pregnancy write this verse on the skin of deer with rose water and Saffron and hang the amulet around the neck of woman… The verse is :

اَللّٰهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ اُنْثٰى وَمَا تَغِيْضُ الْاَرْحَامُ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهٗ بِمِقْدَارٍ

[13:08]

See Scanned page below :

القول الجمیل فی بیان سواء السبیل

خانقاہی نظام اس کے آداب و اشغال

اور بیماریوں کے روحانی علاج پر مستند کتاب

تصنیف لطیف

حضرت شاہ ولی اللہ محدث دہلوی رحمۃ اللہ علیہ

ترجمہ و تحقیق

سید محمد فاروق القادری

تصوف فاؤنڈیشن لاہور

زوجیت بھی ادا کرے۔

آیت یہ ہے:

وَكَظُلُمٰتٍ فِيْ بَحْرٍ لُّجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهٖ سَحَابٌ بَعْضُهَا فَوْقَ بَعْضٍ اِذَا اَخْرَجَ يَدَهٗ لَمْ يَكَدْ يَرَاهَا وَ مِنْ فَمَنْ لَّمْ يَجْعَلِ اللّٰهُ نُوْرًا فَمَالَهٗ مِنْ نُّوْرٍ

برائے اسقاط جنین: جس عورت کا حمل سالم نہ رہتا ہو اور بچہ ساقط ہو جاتا ہو' اس کے لیے ایک کسم رنگ کا تاگا عورت کے قد کے برابر لے لے اور اس پر نو گرہیں لگائیں' ہر گرہ پر۔

وَاصْبِرْ وَمَا صَبْرُكَ اِلَّا بِاللّٰهِ وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِيْ ضَيْقٍ مِّمَّا يَمْكُرُوْنَ ک اِنَّ اللّٰهَ مَعَ الَّذِيْنَ اتَّقَوْا وَالَّذِيْنَ هُمْ مُّحْسِنُوْنَ

اور سورہ قل یا ایہا الکافرون پڑھ کر پھونک مارتا جائے تاگا وہ عورت کمر میں باندھے'

برائے درد زہ: جس عورت کو درد زہ ہو اس کے چھٹکارے کے لیے یہ آیت اور دعا کاغذ پر لکھے اور اس کا تعویز بنا کر درد زہ والی عورت کی بائیں ران میں باندھے' خدا کے فضل سے جلد بچہ جنے گی' آیت اور دعا یہ ہے۔

وَ اَلْقَتْ مَا فِيْهَا وَ تَخَلَّتْ وَ اَذِنَتْ لِرَبِّهَا وَحُقَّتْ اِهْيَا اَشْرَاهِيًّا

میں نے درمنشور میں حضرت اعمش کی یہ روایت پڑھی تھی جس میں انہوں نے فرمایا ہے کہ احیا اشراھیا حضرت موسیٰ علیہ السلام کی دعا ہے' اس کا معنی یہ ہے کہ اے زندہ قبل ہر چیز کے اور زندہ بعد ہر چیز کے!

برائے فرزند نرینہ: جس عورت کے ہاں صرف بچیاں پیدا ہوتی ہوں' اس کے لیے حمل پر تین مہینے گزرنے سے پہلے ہرن کی جھلی پر زعفران اور گلاب کے پانی سے یہ آیات لکھے اور تعویذ بنا کر اس کے گلے میں ڈالے آیات یہ ہیں۔

اَللّٰهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ اُنْثٰى وَمَا تَغِيْضُ الْاَرْحَامُ وَمَا تَزْدَادُ وَ كُلُّ

Shaykh Ibn Taymiyyah narrates a saying from Ibn Abbas (r.a) :

قَالَ أَبُو عَمْرٍو مُحَمَّدُ بْنُ أَحْمَدَ بْنِ حَمْدَانَ الحيرى: أَنَا الْحَسَنُ بْنُ سُفْيَانَ النسوى، حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ شبوية، ثنا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ، ثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ سُفْيَانَ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ الْحَكَمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إذَا عَسِرَ عَلَى الْمَرْأَةِ وِلَادُهَا فَلْيَكْتُبْ: بِسْمِ اللَّهِ لَا إلَهَ إلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ لَا إلَهَ إلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ، سُبْحَانَ اللَّهِ وَتَعَالَى رَبُّ الْعَرْشِ الْعَظِيمِ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ........

قَالَ عَلِيٌّ: يُكْتَبُ فِي كاغدة فَيُعَلَّقُ عَلَى عَضُدِ الْمَرْأَةِ قَالَ عَلِيٌّ: وَقَدْ جَرَّبْنَاهُ فَلَمْ نَرَ شَيْئًا أَعْجَبَ مِنْهُ

Ibn Abbas (r.a) said , “ For the woman going through difficulty in childbirth write this for her “ Bismillahi Laa ilaha illallahu aliyyul azeem Laa ilaha illallhul hakeemul kareem ,subhanallahi wa ta’ala rabbul arshil azeem ,walhamdulillahi rabbil aalameen” (1) ..

..Then he writes :

(The narrator in chain,underlined) Ali bin hasan bin Shaqiq (2) said “ **This should be written on a paper and hung(tied) on the shoulder of woman** .” . Ali said , “ We have experienced this and we didn’t find anything more amazing than this ” .

[Majmu al Fatawa Ibn Taymiyya , 19/65]

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(1) : This Hadith is in Al Majalis wa Jawahir(5/170 # 1996) of Imam Abu Bakr al Daynuri.

(2) : Ali bin hasan bin Shaqiq is Thiqa Hafiz ,whose 1 narration is in Sahih Muslim (#2579)

- Ahlus-sunnah wal Jama’ah –

[M.T.M]